Race Relations - 1924.
Improvement of.

Virginia.

The Spirit of Racial Co-operation

Norfolk Journal and Guide

8-30-24

The spirit of friendly co-operation shown by the white people of the city during the reunion of the Sons of Norfolk last week and which contributed so materially to the success of the affair is indicative of the fine sentiment of racial good-will prevalant here. And those white people including city officials, merchants and other who helped to make the visitors feel at home took advantage of a splendid opportunity to advertise Norfolk. There is no group of people on earth more responsive to fair treatment than members of our race, and there are few people more given to talking. It is safe to say that those visitors who have returned to their adopted homes in the North have already sung praises of Norfolk's excellent racial conditions, and the very best thing that can be said about a community, like an individual, is that its heart is right.

It is the increase of this same spirit of friendliness, helpfulness and goodwill between the races here that is going to prove a mighty factor in bringing about Norfolk's inevitable greatness.

Smokestacks, steamships, railroads, etc. have their place in the making of a great city but it is the love of and faith in the community, bred thru tolerance and brotherly contact of among its different elements of population that go a long way toward hastening it on to its highest advancement. Those virtues are in evidence here. Let us have them in continued growth.

MAY - 9 1924

JUSTICE FOR NEGROES.

12-6

Governor Trinkle was received [illegible] rising greeting from an audi[illegible] which filled Ogden Hall to over[illegible]. He said that he had come to [illegible]ton Ins. to express through h[illegible] presence a deep interest in the [illegible] of this Institution. He frank[illegible] [illegible]fessed that he had no dream [illegible]mpton Institute performing [illegible]ervice even approximating [illegible] he had experienced. He ex[illegible] his own appreciation an[illegible] [illegible] all citizens of Virginia for th[illegible] presence of the Northern visitors. He said that Virginians are not un[illegible] mindful of the genrosity which has been shown by many people to Hampton Institute. He stated that the Hampton Ins. has been productive of excellent results in the training of Coloredpeople for citizenship. "I am interested," he said, in his address to Hampton students, "in [illegible] development of your race. I am interested in seeing that justice is done you and a square deal meted [illegible]nder every condition and every [illegible]umstance. I am glad to tell you [illegible] Virginia as a state is interested in her Colored people. The last General Assembly gave a large appropriation for capital outlay to the Colored school at Petersburg than any Institution, white or Colored, in the State of Virginia. There is no reason why the white and Colored races should not be real friends. There is no reason why they can not [illegible] should not work together in an advantageous way. Each should strive to treat the other justly and fairly".

Race Relations — 1924.

Texas.

Improvement of.

MAR 2 1 192

A white man writes in that he has never been more impressed with the proper and harmonious relations of the white and the black races to one another than by a sermon he heard a negro preach here in Houston a week or so ago. Recent dispatches from Washington advise that political expediency has influenced the senate to approve the appointment of a negro as customs inspector in New Orleans. How many thousands of incidents similar to this local item will it take to offset the effect of this last colossal blunder?

THE MIRROR

By C. F. RICHARDSON.

WILL THE COUNCIL ACT?

The city council has been petitioned by the Inter-Racial Commission of Houston to gravel several streets in the colored residential sections in the Third, Fourth and Fifth wards and to permanently pave Dowling street from Preston to Holman avenues.

General Jacob F. Wolters, chairman of the local committee, made an earnest and impassioned plea for more civic consideration for the colored citizens, not as mere "colored people" but as citizens and taxpayers.

Here are the streets the commission is asking the city fathers to gravel:

Third Ward.

Paige street, McKinney to Bell; Sampson street, Pierce to Holman avenue; Ennis street, McGowen to Holman avenue; Live Oak street, Pierce to Holman avenue; Dowling street, Preston to Holman avenue (permanent paving); Holman avenue, S. A. & A. P. track to Dowling street; Tuam avenue, S. A. & A. P. track to Scott street.

Fourth Ward.

Cleveland street, Heiner to Mason street; Sherman street, San Felipe to Webster avenue; Bailey street, San Felipe to McGowen avenue.

Fifth Ward.

Clark street, Nance to Odin avenue; Providence street, Hill to Bringhurst street; Stevens street, Loraine to Quitman street.

This is a worthy appeal and if the city council turns a deaf ear to this petition, coming as it does from several of the leading white and colored citizens, the case of the colored race in Houston is practically hopeless.

Too long have the various municipal administrations slighted and neglected the colored citizens in this and other respects, and too long have the public-spirited white citizens been indifferent and apathetic regarding the civic and social status of the colored residents of this community.

We sincerely trust that the city council will not assume the attitude taken by the state legislature of Mississippi and contend that such petition is a demand for "social equality," and as such must be denied and refused.

We often fear that the reason why our people get such scant civic consideration in the South is due largely to two factors: first, the disposition on the part of those in authority to merely look upon and regard us as "colored people" instead of "American citizens;" secondly, the type of politicians who generally occupy offices or the office-holders who must dance at the politicians' music.

The doctrine that "any old thing is good enough for the 'niggers' is going to ultimately prove the South's undoing; for if conditions are wretched and horrible in the colored ghettos, the palatial and luxurious mansions in the exclusive white residential districts are not immune from the ravages of diseases and epidemics that originate in such hovels and from such insanitary and unhealthy conditions.

Neither maudlin sentimentality nor racial prejudice should determine the course the city fathers take in trying to grant the request of these white and colored petitioners; for such improvements are imperative and they are an economic and social necessity.

Houston's colored residential districts are a disgrace to the human race, and that these deplorable and shameful conditions have obtained in these sections so long, is an almost unpardonable civic transgression.

The present city administration has a splendid chance to perform a lasting and far-reaching service to the community by graveling these streets and improving the living conditions generally in sections of the city occupied by colored citizens.

Will the city council act, and that favorably?

Race Relations - 1924.

Improvement of

South Carolina.

"UNCLE" JAGGERS COMPLETES WORK

ceremony to

[illegible] old folks were get- [illegible] at the home, reported sick- [illegible] whom he knew, [illegible] Christmas for special gifts, [illegible] and also other things in [illegible] way. He had his heart [illegible] the Old Folks' Home [illegible] made shape, free of all

Born a Slave.

"Uncle" Jaggers was born a slave on the plantation of Bennet Estes in [illegible] county, March 15, 1851. During the war he remained on the place and he took great pride in relating the good care he took of "the white folks" during that trying period. After [illegible] he came to Columbia. His [illegible] Silas and Susie, who survive him, do not know in what year, but it was more than half a century ago for Silas is 53 and he was born several years after his father and mother came here. The old man's wife, who had helped through the many years, died in May, no doubt hastening his end. They lived at 1313 Oak street, Waverley.

The American Magazine, recognizing the many unusual features of his life and work, devoted several pages to Jaggers a few years ago, the article appearing under the magazine's department, "Interesting People." This article gave him wider publicity and as a result he received contributions from many out of the state people. William Wrigley, Jr., the chewing gum magnate, often sent money for the Old Folks' Home and W. B. Beiley, the New Orleans coffee man, never let a Christmas pass without a check.

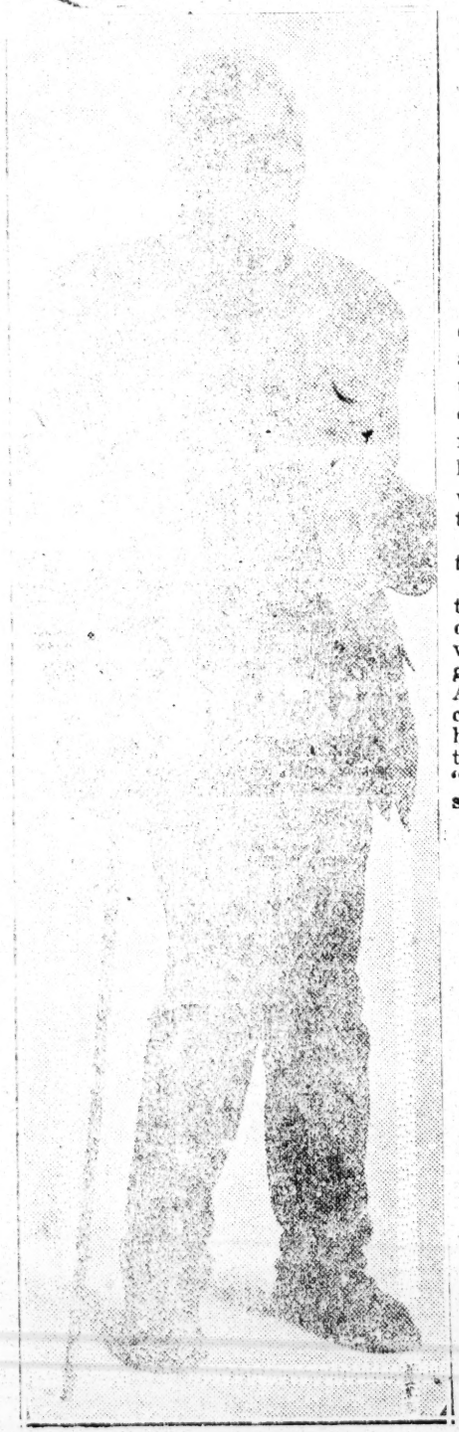
Always on birthdays, Columbians gave him extra money. The Kiwanis club, for instance, a year ago gave him a dollar for every birthday. The late George L. Baker was one of his staunchest supporters, and the death of this well known Columbian deeply affected the old man. Mr. Baker gave him coal and wood and money. Until his health did not permit Jaggers made a regular round, visiting certain places on certain days.

Funeral arrangements had not been made last night except that the Rev. E. A. Adams of Bethel church, at Uncle Jaggers' request, will be in charge.

The State

8-19-24

Columbians, white and black, will learn with regret of the passing of this Good Samaritan.



"UNCLE" JAGGERS.

"UNCLE" JAGGERS IS LAID TO REST

Many Pay Last Respect to Aged Negro.

FRIEND TO HIS RACE

Two Hour Funeral Services Held at Bethel Church—Whites and Blacks Attend.

"Uncle" Charles Jaggers rests in Randolph cemetery.

Thousands paid their final triubte to the old Negro missionary of Columbia yesterday afternoon; hundreds were turned away from the doors of Bethel church, where the funeral services were held.

The State

8-22-24

It is estimated that 3,000 people crowded the Negro church at Sumter and Taylor streets; at least 1,000 were unable to gain admittance. Many waited on the outside, despite a heavy rain which came up during the two hour service, and with heads bared watched the funeral procession move towards the cemetery.

At least 500 white people attended the services.

Thirty minutes were consumed by the congregation in viewing the body of "Uncle" Jaggers. Old and young, white and black, passed slowly by and gazed in reverence at the kindly face. A young Negro woman halted the procession for a moment. Stopping at the bier and looking down at the face of the old man, she began to cry: "Good-bye, Uncle Jaggers," she almost shrieked. "Good-bye."

Many Floral Tributes.

The floral tributes were many. White friends of the faithful missionary contributed varied wreaths. Social, state, county and business organizations paid their respects with flowers. During the services a Negro woman walked down the aisle and placed a small bunch of flowers on the rail of the altar. Next to it was an exceedingly handsome wreath.

By proclamation of Mayor W. A. Coleman, many of the stores of Columbia closed for a 30 minute period in honor of "Uncle" Jaggers. The Richland county court house also suspended business for the same length of time.

Among the white people attend the services were former Gov. Richard I. Manning, Gen. W. A. Clark, Mayor W. A. Coleman, E. A. McDowell, secretary to Gov. Thomas G. McLeod, who represented the governor, and others.

Dr. Hugh R. Murchison, executive secretary of the Columbia Theological seminary, of which place "Uncle" Jaggers declared he was an alumnus, assisted in the services. He paid a glowing tribute to the old missionary, and urged members of the white and Negro races to try to follow in his footsteps.

Seven Negro ministers assisted the Rev. E. A. Adams, pastor of Bethel church, who was in charge of the services by request of "Uncle Jaggers. All of the pastors spoke of the friend of the poor as "Father" Jaggers, and each prayed God to send another who was capable of taking his place.

While "Nearer, My God, to Thee" was sung the casket was placed in front of the pulpit. Nurses from the Good Samaritan hospital came with arms filled with flowers and gave them to three aged Negro women from the "Old Folks' home, who arranged the tributes around the altar.

The Rev. Adams introduced the Rev. W. E. Palmer, who read one of the old missionary's favorite hymns. A choir of Negroes, the women of which were dressed in white robes, then sang "Servant of God." The Rev. R. B. Hendrick lead in prayer. In his supplication he thanked God for "Father" Jaggers' life, declaring that he was a great servant, had a noble mind and a kindly heart.

It was the request of "Uncle" Jaggers that hymn No. 223, "Amazing Grace," be sung at his funeral services. This was first read by the Rev. R. F. Freeman and then rendered by the choir. The Rev. R. N. Perry of the African Episcopal church then read the 90th Psalm. Corrie Brewster followed with a solo, "I shall See Him Face to Face."

The Rev. Raphael Myers made a few brief remarks. "Father Jaggers is not dead," he said, "he is just sleeping." The Negro minister then referred to Knox and Moody and declared that Columbia's bemoaned friend of the poor would live on as they have done. "Time will never obliterate the activities of this humble saint of God," he said.

The Negroes in the congregation joined in singing.

General Clark.

Gen. W. A. Clark introduced Dr. Murchison, prefacing his introduction with a tribute to the late city missionary. "A good name is better to be coveted than great riches," he said. "His aim was to leave a good name to posterity. Whites and blacks have assembled to pay last respects to the good, black man; for it was he who endeavored to fulfill the love for his God and for his fellowmen. This will be printed upon the tablet of his memory."

Dr. Murchison expressed his pleasure in representing the white people of Columbia at the services. He talked of "Uncle" Jaggers' connection with the seminary, and declared that the old man had said he was an alumnus of the institution. "He studied in order that he might better know the truth we wanted to impart to his people.

"All are one in Chirst Jesus," said Dr. Murchison. "In the life of this good man we find a development of life and character of beautiful holiness. In him and in his ways we have an example which, if we would follow, would lead us to a common meeting place. May God bless his memory to us all."

Following Dr. Murchison's tribute the Rev. Pollock read "Uncle" Jaggers' obituary and a telegram from the Rev. P. P. Watson congratulating Mayor Coleman on declaring a period of respect for "Uncle" Jaggers:

The Rev. Adams thanked the press, the mayor and the white people of the Capital City for the respect they had shown his "departed brother." He said the old man had asked him to be his "partner" and to help him in his business. Just before his death, he said, Jaggers sent sufficient funds to pay his telephone bill and the employees at the Old Folks' home.

The pastor of Bethel church took his text from Psalms 116-15: "Precious in the sight of the Lord is the death of His saints." The righteous, he said,

has hope in death.

Full of Peace.

"Although his life was not filled with peace, for he worked industriously for others, his death will be full of peace. The righteous enter into peace at death. Father Jaggers' life was one of love. During wintry weather, when he should have been sitting by a warm fire he was out carrying wood and coal to others. He forgot himself in the care of his fellowmen. He kept his hand in God's hand.

"Prepare to put on incorruption by following in his footsteps," urged the minister. "May God give us a man who will be worthy to carry on the work at the Old Folks' home."

"Uncle" Jaggers, declared Adams, said just before he died that he had a through ticket to heaven. "He challenged death for its sting and the grave for its victory."

The closing prayer was made by the Rev. R. W. Baylor.

With bared heads, white and blacks solemnly watched the pallbearers as they placed the casket in the hearse. The procession moved toward the cemetery, where simple services were held.

Charles Jaggers, 93, missionary to the poor, who died Monday night, would have been immensely pleased with the great tribute to him.

Day By Day

WITH WILLIAM N. JONES

Rev. Charles Jaggers Passes

Down in the far Southland they have developed a strange psychology. The fierce racial conflict there makes most white men and women look and often walk backward

Last week the business and official life of the city of Columbia, including the Governor and outstanding professional white men, halted to pay tribute to Rev. Charles Jaggers, an humble member of the race. It was the biggest tribute ever paid a colored man in the history of the commonwealth.

More than 15 years ago this writer boarded in the humble home of this aged preacher of a single text and strangely enough was walking down the street with him on that never-to-be-forgotten day when during the annual parade of the colored state militia, two white hoodlums deliberately drove their buggy through the lines to precipitate sufficient trouble and an excuse to have it disbanded by the then notorious Governor Tillman.

That was the last state militia parade in the Palmetto State and the methodical wiping away of the last vestige of the reconstruction regime in the state.

That day in the midst of the excitement where mob frenzy could have been whipped into action in a moment, I was glad to be walking with Rev. Mr. Jaggers for his personality, the bent and bowed antibellum type, known personally by every white man and woman in the city, was a fortress of life insurance.

For nearly half a century this simple preacher could be seen on the streets of Columbia, hat in hand generally, begging those he met for funds for an old folks home. He was earnest and his one text, "LET THIS SPIRIT BE IN YOU WHICH IS IN JESUS CHRIST," was a delineation of his own character.

But during his lifetime in that very state, white men and white women saw struggling colored youth rise from poverty to seats in the United States Senate without giving their passing the slightest recognization; they witnessed successful efforts of colored men and women in civic, industrial and business accomplishments; they saw struggling farmers, although handicapped, add millions to the wealth of the state, and they let these men and women pass unnoticed.

Only the Rev. Jaggers Type, the ghost of "The Lost Cause"; the "example" of the South's idea of the good Negro; could blast through the rocks of prejudice.

Some day the South may recognize that the sons of "Uncle Charles Jaggers," as he was familiarly known, tho a little more progressive; though a little more manly and possessing a little more the spirit that whites admire in themselves, can contribute to its progress. When that day comes we will have THE REAL NEW SOUTH.

A Memorial for "Uncle" Jaggers

"UNCLE" JAGGERS

During many years the Reverend Charles Jaggers, "Uncle" Jaggers as all his friends of both races called him, labored hard and unselfishly for others. Bowed with the weight of years and physical infirmities he neve.theless carried on. The work of building his "Old Folks Home," and the responsibility of providing for the inmates who were taken in, he took on his own shoulders, confident that the charitable people of this community would sustain him. And they did.

All that he got and all that he ever had, beyond the bare necessities that he required to live on, was bestowed on building the home and maintaining it. Except in the consciousness of an unselfish work well done, except in the faith that he would get his reward in The Great Beyond, he had nothing and took nothing.

The Record feels that such a man, humble though he was, deserves some sort of memorial to perpetuate, so far as it may be possible, the good that he did and the influence for good that he exerted. What shape such a memorial should take may be left for future decision. Perhaps a proper stone to mark his resting place, fittingly inscribed to record his work. Perhaps some provision to complete the work that he left unfinished.

On the eve of his funeral The Record takes the liberty of suggesting that a sum of money be raised through the voluntary contributions of those of his friends who feel as The Record feels. The Record will receive contributions, acknowledging them through its columns, and will submit the question of the memorial to those best qualified to decide it.

To open the list The Record contributes $25.00.

Race Relations—1924.
Improvement of.

South Carolina.

A NEGRO IDEALIST

Says the Literary Digest, "reverence and respect for the Negro is not unknown in the South, despite the contrary belief in some quarters, and a recent instance in which high tribute was paid to a Negro who had devoted his life to his fellows is taken as a text to prove the assertion." Such respect and reverence is quite common, and among the better classes of Southerners is universal. The right kind of people respect unselfishness, generosity, faith and idealism wherever found, and when it is found among people of low degree it is honored more highly than when found among those of exceptional opportunities.

Recently in Columbia, S. C., a distinctly Southern capital, all business was suspended by the proclamation of the Mayor, and the whole community observed a period of sorrow at the time the funeral of Uncle Charles Jaggers, a colored preacher, was being conducted. It is estimated that four thousand people, many of them white, attended the funeral. The Mayor was present, the Secretary of State representing the Governor, the ex-Governor, the head of the Confederate Camp of Veterans, the editors of the two daily papers and many other prominent citizens. The executive secretary of Columbia Theological Seminary, "where the old Negro preacher had frequently attended classes and, we are told, given many instructive talks to prospective white preachers, took part in the services as the representative of the white people." The Columbia Record is not satisfied even with this respect the community has shown to Uncle Jaggers, and is raising a fund for a memorial to the ex-slave in the form of an old-folks home for colored people, "a project to which Uncle Jaggers had devoted a large part of his life."

Uncle Jaggers, to whom such exceptional honors have been and are being paid, was a simple minister of the gospel who gave the greater part of a long ministry to very simple and needy people. He was born in 1831 and at the time of his death was 93. He commenced to preach at 18, and the large part of his service was at chaingang camps on the highways, in prisons and at the old-folks home. He fixed his salary himself at the astounding sum of one cent a year. He begged but not for himself; he begged for the old folks and for people in extreme need. To quote from the Greenville News, "simple in faith, he lived only to serve." Sunday afternoon he would drive out in his shackly old buggy, drawn by a horse as feeble as his master, to the chaingang, and this dusty Samaritan would preach to the convicts. Few Sundays that he did not preach somewhere; and he often remarked that in the 75 years of his ministry, he always used the same text: "Let this mind be anew which was also in Christ Jesus." As the Greenville editor further remarks, a fitting epitaph for Uncle Jaggers would be: "He stuck to his text, literally in preaching and in practice." The editor of the Columbia Record pays him a less orthodox but equally high tribute: "In a world of tarnished ideals, he remained to us always one of the undimmed splendors of idealism. To the last, he believed in God and humanity. We are the poorer without him."

Editors throughout the South have taken occasion to recall similar instances of reverence and respect that have been lavishly poured out upon colored people who have proved themselves true and faithful friends—friends of their own race, friends of the white, and promoters of the virtues which all races need to preach and practice.

It has only been a short time since Macon poured out admiration and affection upon an humble colored man who proved himself faithful and dependable. And it has not been long since the president of Mercer University took part at the funeral exercises of "Doctor" Bloom, an ex-janitor and devoted friend of the University. In fact, in our midst there have been instance after instance where Georgia white people have displayed the same richness of sentiment towards trusted and respected colored people that South Carolina has shown.

Southern People Quick To Show Appreciation Of Old-Time Negroes

That was a touching and unprecedented situation over in Columbia, South Carolina, where the mayor asked a 30 minute suspension of business as a tribute to "Uncle Jaggers," a 93-year-old negro preacher, known to nearly every white person in the city as a devoted servant of Christ. Since he was 18 years old and a slave, Charles Jaggers has gone about doing good and helping the needy of his race, urging them to live according to the law and the gospels. He was one of the mainstays of the colored Old People's Home, and his white friends gave him the money to keep it going. Of his salary as a preacher he hardly ever kept enough for his own needs. He seems to have been a sort of ebony edition of our beloved Brother Bryan, known to all the poor and afflicted in Birmingham. The mayor of Columbia in his proclamation said:

> It would be particularly fitting that the white people in Columbia, the capital city of South Carolina, should recognize publicly his virtues and demonstrate the respect in which he was held that our people here and those elsewhere, both white and black, may know that a character such as his is appreciated, regardless of color or station in life.
>
> And so, for 30 minutes Thursday, Columbia, the capital of South Carolina, ceased business, and mourned the passing of an old ex-slave, black of skin, but with a heart of gold and a soul as white as the hem of his Master's robe.

And then, in the columns of the Livingston Southern Home, a weekly paper published down at Livingston, Ala., one finds this item from the Gainesville correspondent:

> On Thursday of last week Josiah Kennard, one of the most highly respected negroes in this section, passed away. For many, many years he preached here and had many friends among the white people as well as the negroes. He lived as nearly right as he could with the light that he had. He will be greatly missed among his people whom he has served so long and faithfully.
>
> Nowhere in this broad land are the white people so ready to accord credit, appreciation, and to cooperate with the best elements of the colored race, and nowhere is the passing of such members as old Uncle Jaggers and Rev. Josiah Kennard mourned as sincerely.

And then, a few days ago, over in Macon, Ga., "Sergeant" Goodwin, colored janitor and buddy of the aristocratic Macon Volunteers who for more than 30 years had served the company at the armory, gone to the encampments with them, and looked after things for them, died. Families of these boys of the Macon Volunteers attended the Tremont Temple Baptist Church where the funeral was held—families of the old boys of the Volunteers, and other white people, and about 2,000 negroes.

And then, the entire command of the Macon Volunteers in full uniform marched down the aisle and were seated as mourners, and Maj. Boyce Miller delivered an able and sumpathetic eulogy, and paid heartfelt tribute to the deceased, and the Volunteers were visibly grieved at the passing of their black friend.

Just fancy such a situation obtaining in a Northern city the size of Columbia, or Macon? Or in a small community such as Gainesville, and Livingston? When the negroes themselves are right, the relations between them and the white people are right, and usually with a generous spirit of willingness to help on the part of the white people, and uphold those who are working for the real betterment of the negroes.

"UNCLE" JAGGERS

The Literary Digest represents the Manufacturers Record of Baltimore and the Columbia, S. C. Record, and several other Southern propagandist papers as exploiting an incident that occurred recently in Columbia, a Negro being the principal, to prove a certain southern contention.

It is this: "Uncle" Chas. Jaggers, a ninety-three-year-old Negro preacher died in Columbia. Southwestern Christian Advocate

A "whole" city paused during the half hour of his funeral to pay tribute to him; the funeral attendants, numbering "nearly 4,000" colored and white, crowded the church, hundreds standing outside "with bared heads in a drizzling rain." 12-16-24

The Mayor; an ex-Governor; Secretary to the present Governor; head of the Confederate Camp; editors of the daily papers; Executive Secretary of Columbia Theological Seminary, where "the old Negro preacher had frequently attended classes and given many an instructive talk to prospective white ministers", graced the funeral obsequies. New Orleans, La.

One of the daily papers "is now raising funds for an Old Folk's Home this pet scheme to be maintained as 'a memorial to the ex-slave'".

From this group of facts, these papers undertake to prove that the South is reverent and respectful toward the Negro. It proves no such thing.

It is not within the power of logic to alter the nature of fact or to create objective fact. Every false tenet and theory, dogma and doctrine the world has held has been bolstered up and proven to the satisfaction of thousands who, until the real truth was disclosed, were inveigled into their former false beliefs by the most cogent, plausible reasoning.

Nor is any theory scientifically established by any evidence or observation that fails to take into its purview the whole field of available data. From the limited number of incidents the South is able to marshall as evidence, it is not possible to conclude, and to convince the world, that the South respects the Negro as a human being entitled to all the privileges of other men who make up the social order. To conclude such is a judgment contrary to fact.

Note the characteristic southern title given to him in every reference. He is "Uncle" Jaggers. Why not the Rev. Mister Jaggers?

Just because he was an ex-slave and it is the invariable custom of the South to refer thus to all "old Negroes" especially those who were their slaves; and because the South knows and addresses no Negro minister as the Rev. Mister. Calling Negroes "Uncle" and "parson" and "colored preacher" is the South's direct dodge of the issue of respect involved in the title of address.

In fact the South does not use those respectful titles of "Rev." and "Mr." and "Miss" and "Mrs." in addressing or referring to Negroes. It is the rule of the southern press and of current oral speech to show their intentional disrespect of the Negro, and to humiliate him by addressing and referring to him in written and

BUSINESS HALTS HALF HOUR AS EX-SLAVE IS BURIED IN COLUMBIA

Columbia, S. C., Aug. 29.—The Rev. Charles Jaggers, 93 years old, an ex-slave, familiarly known as "Uncle" Jaggers, who died here Monday, was buried Thursday afternoon, Aug. 21, and all Columbia mourned.

One tribute to "Uncle" Jaggers memory was in the form of a proclamation by Mayor W. A. Coleman, asking all stores to close and the citiezns of Columbia to observe the 30-minute period during the funeral services.

Far greater though was the tribute paid by the nearly 4000 persons, a goodly percentage white, who crowded the Bethel M. E. church for the last rites. For 30 minutes a solid line passed the bier where the body lay and the kindly, wrinkled face smiled peacefully at those who countless times had donated to his favorite charities—a mission for our people and an old folks' home.

ing out "in his shackly old buggy" to preach from that "same" text which he always used?

True, "Uncle" Jaggers was liberally endowed by nature with certain qualities of real and rare value. But every essential character-value possessed by him is duplicated and exhibited in thousands of Negro preachers of every denomination in our present day pulpits. There is no virtue in being an old-time donkey, or in ambling, or in a shuffling gait, or in begging with hat in hand, or in driving an old poor horse in shackly shafts, or in preaching the same text during all of one's public life of seventy-five years. If these are the things the proud south paused to honor and reverence at Columbia the other day, it shows the South's peculiar provincial temper, and belights her in a rather unsavory fashion.

If "Uncle" Jaggers was industrious and sincere, so are thousands of Negro preachers. If he was consecrated and honest, charitable and

...ands of other Negro preachers,

...r make such an exhibit of them-

...e as did this ante-bellum pro-

... past generation there have gone

out fro... the colleges, universities and theological seminaries of the country hundreds of consecrated, cultured, self-denying, convincing Negro preachers, ministering to our group. Many of these have given their lives in the effort to make better in every way, the condition and character of their people in the South. Some of them were Negro Bishops. When these had finished their earthly labors and their deaths were announced, did Columbia or Atlanta or Jackson or Austin assemble 4,000 strong at their funeral to do them reverence? To show that the South respects the Negro? Why does not the South show respect and reverence for the Negro group and its ministry of the newer, superior type. Either the Negro ministry of today to be respected, must revert to the ante-bellum type such as the South delights to honor or the South must learn to honor and reverence those who answer every requirement of the exacting standards of present day intelligent Christian leadership to justify the claim that the South respects the Negro.

But what is more intolerable for our thinking is the gratuitous slur which the southern press in this connection, throws at our Northern friends. It harks back to post-Civil War days with the stock and threadbare references to the "carpet-baggers" who for years "preached to the Negroes hatred of the whites." It would have been truer to the facts of history had they acknowledged that the South has been shamefully disrespectful toward the Negro because it wilfully enslaved and debased him for two centuries and a half, and grew violent toward both him and the North because his Emancipation and enfranchisement as a citizen was effected against the efforts of the Confederacy. And in the following words, deceiving themselves that they have proven their point, they utter the following indictment: "Some Northern papers are still so ignorant or unfair as to assert that the Negro is without friends in the South; that the South habitually mistreats him, refuses him just credit where it is deserved, regards him as a lower animal, unworthy of help or encouragement."

But when Northern friends of the Negro, and students of social problems, speak of the South's maltreatment of the Negro; its feigned friendship for him; its reluctance to accredit him as a civic asset; its cultivated concept of him as an inferior animal, it is because every body is aware that such isolated cases of dress-parade civic-courtesy as the South paid to its "Uncle" Jaggers, by no means discloses that much heralded attitude of sincere respect for the Negro which the South would make the world believe is entertained by the South for the Negro.

...ead business and attend the funeral of that other and unfit an type of Christian minister of whom the race can claim thousands, some of them struggling with the limits of Columbia, heart of Southern fanaticism. Their attitudes toward a past discredited civilization and their outlook on the ethical relationships of men in present and future social adjustment, are radically different from those of "Uncle" Chas. Jaggers.

...With his head held high, and drawing its inspiration from the traditions of a lynched years ago, Jaggers must have been ... of the Columbia scholastics of the fifties with ... and forensics highly regarded ... cated, and intelligible to these modern days. His public exhibitions typified of the old type of Negro preacher, is largely a thing of contrast with the Negro of the present day. Negro ministry. For "Uncle" Jaggers "was a *familiar figure* about the streets of the state capital over which he *ruled* with a *shuffling gait* in his late years. With his *hat in his hand*, he *begged* from all those he met, but he begged not for himself. What charity he collected was to maintain an "Old Folk's Home for the decrepit and impoverished blacks. And the home was an evidence of the faith of "Uncle Jaggers" in things unseen, materialized into a shelter for those who had not where to lay their heads.

"Simple in faith, he lived only to serve. Sunday afternoons he would ride out *in his shackly old buggy*, drawn by a horse as feeble as its master, to the chain-gang and this dusky Samaritan would preach to the convicts in the chain gangs. Few Sundays when he didn't preach somewhere, and he often remarked that *in the seventy-five years of his ministry he always used the same text*: 'Let this mind be in you which was also in Christ Jesus.' Philippians 2:5.

"A fitting epitaph would be, 'He stuck to his text,' literally, in preaching and in practise."

After all of the adulation heaped upon him by his Southern admirers and the extolling of him by the representative southern press, is it not true that "Uncle" Jaggers' chief stock in trade was his familiarity about the streets as an *"old-time donkey," "ambling,"* in a *"shuffling gait," hat in hand," "begging ole marse"* or *"young missus"*; and his unpretentious rid-

many other prominent citizens. Count-
ty officials and prisons and conducted the old
council also a folks' home for a salary which he al-
lotted himself. The annual stipend
was one copper cent.

"Uncle" Jaggers was laid to rest
amid a mass of floral tributes, sent
by friends of both races, not only in
Columbia and throughout the state,
but from many parts of the United
States. Almost the last words pro-
nounced was the quotation from
Philippians 2:5, which the aged min-
ister had used as his only text during
the 75 years of his preaching: "Let
this mind be in you which is in Christ
Jesus."

Charles Jaggers was born a slave
on the estate of Lemuel Estes in
Chester county, South Carolina, in
March, 1831. As a youth he spread
the gospel, as he termed it, "from the
fence corners."

Charles Jaggers knew his end was near, and, according to the Rev. E. A. Adams, pastor of the church, who conducted the services, said the eve-ning before he died: "I'm ready, brother. I've got a through ticket to Heaven. Look out for my olds folks and teach the young folks the way to live."

Dr. H. R. Murchison, dean of the Columbia Theological seminary, paid the tribute to the white people in an eulogistic address and assisted in the

"We are all one in Jesus Christ,"
minister said, "and those
as has Uncle
respect, admiration
services.

Attending the funeral were Mayor
Coleman of Columbia; Edward A.
McDowell, personal representative of
Governor Thomas G. McLeod; Gen-
eral W. A. Clark, head of the local
Confederate veterans; W. E.
Gonzales, editor of The State; Carlton
Wright, editor of The Record, and

pend business and attend the funeral of that other and modern type of Christian minister of whom the race can claim thousands, some of them ministering within the limits of Columbia, heart of Southern idealism. Their attitudes toward a past discredited civilization and their outlook on the ethical relationships of men in present and future social adjustment, are radically different from those of "Uncle" Chas. Jaggers.

With his life rooted in, and drawing its inspiration from, the conditions of a hundred years ago, "Uncle" Jaggers must have been "one of the undimmed splendors of heathen" which is antiquated and forevermore impracticable, and inapplicable to these modern days. His primitive simplicity, typical of the old type of Negro preacher, is happily a distinct contrast and contradiction of the present day Negro minister. For "Uncle" Jaggers "was a *familiar figure* about the streets of the state capital over which he *ambled* with a *shuffling gait* in his late years. With his *hat in his hand*, he *begged* from all those he met, but he begged not for himself. What charity he collected was to maintain an Old Folk's Home for the decrepit and impoverished blacks. And the home was an evidence of the faith of 'Uncle' Jaggers' in things unseen, materialized into a shelter for those who had not where to lay their heads.

"Simple in faith, he lived only to serve. Sunday afternoons he would ride out *in his shackly old buggy*, drawn by a horse as feeble as its master, to the chain-gang, and this dusky Samaritan would preach to the convicts in the chain-gangs. Few Sundays when he didn't preach somewhere; and he often remarked that *in the seventy-five years of his ministry he always used the same text*: 'Let this mind be in you which was also in Christ Jesus.' Philippians 2:5.

"A fitting epitaph would be, 'He stuck to his text,' literally, in preaching and in practise."

After all of the adulation heaped upon him by his Southern admirers and the extolling of him by the representative southern press, it is not true that "Uncle" Jaggers' chief stock in trade was his familiarity about the streets as a "*familiar figure*" in a "*shuffling gait*" "*old-time buggy*" "*hat in hand*" "*begging for support*" or "*going to Jesus*." And his unpretentious rid-

ing out "in his shackly old buggy" to preach from that "same" text which he always used? True, "Uncle" Jaggers was liberally endowed by nature with certain qualities of real and rare value, but every essential element of value possessed by him is duplicated and exhibited in the hearts of Negro preachers of very denomination in our present day public life. There is no virtue in being an old-time darkey, or in nodding, or in a shuffling gait, or in begging with hat in hand, or in driving an old poor horse in shackly shafts, or in preaching the same text during all of one's public life of seventy-five years. If these are the things the proud south passed to honor and reverence at Columbia the other day, it shows the South's peculiar provincial temper, and advertises her in a rather unsavory fashion.

If "Uncle" Jaggers was industrious and sincere, so are thousands of Negro preachers. If he was consecrated and honest, charitable and

[illegible]nds of other Negro preachers,

[illegible]r make such an exhibit of them-

[illegible]e as did this ante bellum pro-

[illegible] past generation there have gone out fro[illegible] the colleges, universities and theological seminaries of the country hundreds of consecrated, cultured, self-denying, convincing Negro preachers, ministering to our group. Many of these have given their lives in the effort to make better in every way, the condition and character of their people in the South. Some of them were Negro Bishops. When these had finished their earthly labors and their deaths were announced, did Columbia or Atlanta or Jackson or Austin assemble 4,000 strong at their funeral to do them reverence? To show that the South respects the Negro? Why does not the South show respect and reverence for the Negro group and its ministry of the newer, superior type. Either the Negro ministry of today to be respected, must revert to the ante bellum type such as the South delights to honor or the South must learn to honor and reverence those who answer every requirement of the exacting standards of present day intelligent Christian leadership to justify the claim that the South respects the Negro.

But what is more intolerable for our thinking is the gratuitous slur which the southern press in this connection, throws at our Northern friends. It harks back to post Civil War days with the stock and unreadbare reference to the "carpet-baggers" who for years "preached to the Negroes hatred of the whites." It would have been truer to the facts of history had they acknowledged that the South has been shamefully disrespectful toward the Negro because it wilfully enslaved and debased him for two centuries and a half, and grew violent toward both him and the North because his Emancipation and enfranchisement as a citizen was effected against the efforts of the Confederacy. And in the following words, deceiving themselves that they have proven their point, they utter the following indictment: "Some Northern papers are still so ignorant or unfair as to assert that the Negro is without friends in the South; that the South habitually mistreats him, refuses him just credit where it is deserved, regards him as a lower animal, unworthy of help or encouragement."

But when Northern friends of the Negro, and students of social problems, speak of the South's maltreatment of the Negro; its feigned friendship for him; its reluctance to accredit him as a civic asset; its cultivated concept of him as an inferior animal, it is because every body is aware that such isolated cases of dress-parade civic-courtesy as the South paid to its "Uncle" Jaggers, by no means discloses that much heralded attitude of sincere respect for the Negro which the South would make the world believe is entertained by the South for the Negro.

BUSINESS HALTS HALF HOUR AS EX-SLAVE IS BURIED IN COLUMBIA

Columbia, S. C., Aug. 29.—The Rev. Charles Jaggers, 93 years old, an ex-slave, familiarly known as "Uncle" Jaggers, who died here Monday, was buried Thursday afternoon, Aug. 21, and all Columbia mourned.

One tribute to "Uncle" Jaggers' memory was in the form of a proclamation by Mayor W. A. Coleman, asking all stores to close and the citizens of Columbia to observe the 30-minute period during the funeral services.

Far greater though was the tribute paid by the nearly 4,000 persons, a goodly percentage white, who crowded the Bethel A. M. E. church for the last rites. For 30 minutes a solid line passed the bier where the body lay and the kindly, wrinkled face smiled peacefully at those who countless times had donated to his favorite charities—a mission for our people and an old folks' home.

many other prominent citizens. Court[illegible] and persons and conducted the old ty officials and members of the city [illegible] folks' home for a salary which he al council also attended. [illegible]otted himself. The annual attend[illegible] was one copper cent.

"Uncle" Jaggers was laid to rest amid a mass of floral tributes, sent by friends of both races, not only in Columbia and throughout the state, but from many parts of the United States. Almost the last words pronounced was the quotation from Philippians 2:5, which the aged minister had used as his only text during the 75 years of his preaching: "Let this mind be in you which is in Christ Jesus."

Charles Jaggers was born a slave on the estate of Lemuel Estes in Chester county, South Carolina, in March, 1831. As a youth he spread the gospel, as he termed it, "from the fence corners."

When he was ordained a preacher in the African Methodist Episcopal church he preached in a mission he sponsored at the chain gang camps

near, and, according to the Rev. E. [illegible] Jaggers knew his end was [illegible] "Uncle" Jaggers was the white minister said, "and those Jaggers' brother. I've got a through ticket to and love of all." A. Adams, pastor of the church, who [illegible] has Uncle Heaven. Look out for my old folks Attending the funeral were Mayor Jaggers, who lived here [illegible] and teach the young folks the right Coleman of Columbia; Edward A. [illegible] way to live." McDowell, personal representative of the [illegible] Dr. H. R. Murchison, dean of the Governor Thomas G. McLeod; Gen- [illegible] Columbia Theological seminary, paid eral W. A. Clark, head of the local [illegible] the tribute of the white people in an camp of Confederate veterans; W. E. [illegible] eulogistic address and assisted in the Gonzales, editor of The State; Carlton [illegible] Wright, editor of The Record, and [illegible]

Race Relations - 1924

Improvement of.

D.C.

"Uncle Tom"

"Uncle Tom" Carter is dead. To the average citizen of this Republic, the news means nothing. To innumerable politicians, novelists and journalists, however, it means the passing of a rare character, a fine man and a good friend. Uncle Tom was of the old school of colored men. For firty years he drove a "night liner" one-horse hack in the National Capital, having his stand along Newspaper Row and doing his biggest business in the small hours of the morning when the legislators and the newspaper correspondents on the "late shift" left their clubs ad offices for home.

Sometimes his fares, stimulated of spirit in the pre-Volstead days and free of hand, gave him liberal tips. Sometimes, excessively stimulated or unfortunate in a card game, they "charged" the ride. It was all one to Uncle Tom. "Git in, suh. Git in!" he would say. "We are gem'mun. We ain' gwine haggle ovah no money." He called his steady fares, writers and statesmen alike, "my boys" or "my gem'-mun frien's." Night in and night out, regardless of wind and cold and sleet, Uncle Tom and his ancient hack haunted the Row until, a few years ago, the horse, like his master, grew too feeble to compete with the speedier taxicabs of the modern day. The horse was sold for eight dollars, and its owner was given a pseudo-job in the National Press Club, a night job "'cause I worked nights more'n fifty years. It's all I knows."

Uncle Tom was an honorable gentleman. He lived a clean and useful life. Because of his walk and conversation among men, his race grew in reputation and popularity. He made friends, hundreds of whom today mourn his passing over. "He made friends"—the epitaph which, above all others, this courteous, smiling, affectionate and dignified old gentleman would prefer to have carved upon his tombstone.

Race Relations—1924

Improvement of

Ohio.

PLANS INTER-RACIAL WEST INDIES CRUISE

Atlantic Cruise Corporation Would Take White and Colored Together On Ocean Jaunt.

Cleveland, Ohio, May 12—A winter cruise to the West Indies, in which white and colored races will participate on equal terms, is announced by the Aladdin Cruise Corporation of this city. Distinguished Negro leaders have welcomed the project as a great step forward in race co-operation and have promised to participate.

The cruise will take 28 days, leaving New York on January 15 and returning February 12. Eight stops will be made at the principal points of interest in the West Indies and Venezuela in South America, at all of which there will be carefully prepared plans for shore enjoyment. Some of the stops include two days ashore and some but one day.

The United American Liner, Mt. Clay, has already been chartered for the cruise. It will be taken out of North Atlantic service at the end of the regular passenger season and completely refurnished and re-decorated in uniform cabin style assuring the very best of accommodations for the cruise passengers. Nearly 100 four-passenger cabins are to be used as two passenger cabins, which means more room and a better time.

There will be no second-class or third-class. Everybody will enjoy the best that the ship affords. The Mount Clay is one of the few trans-Atlantic liners carrying the American Flag. Before the war it had a distinguished name in the German merchant marine.

The Aladdin Cruise Corporation has engaged Dr. John Louis Hill, author of "When Black Meets White," as director of the cruise—a mission which he accepts gladly, for such a cruise as this has long been one of his cherished dreams. Besides his literary work, Dr. Hill is a great traveler, having participated in many educational cruises and tours, often as a director.

"I am a strong believer in this means of travel," he says, "because it adds to the broadening effect of sightseeing, the inbuence of companionship. In my book, I lay down what I belive to be the principles of race co-operation and mutual respect. But talk will not solve the difficulty and I believe the time is ripe for an epoch making event like this as an evidence that we do what we say. Its success, in my opinion, will casue other barriers to tumble."

Race Relations—1924. Pennsylvania.

Improvement Co.

J. T. CLARK AND MISS DAISY LAMPKIN ON PENN. INTERRACIAL BOARD

(P. N. S.)

Pittsburgh, Pa., Feb. 22—In a recent statement issued by Governor Gifford Pinchot of Pennsylvania in connection with his selection of prominent Colored and white citizens of the state to serve as members of the interracial commission, he said in part:

"The relations of the white and Colored races have been greatly improved in certain parts of the United States through the work done by interracial committees, which have sought, in many cases with conspicuous success, to bring together and harmonize the points of view of the two races, and thus have performed a service of great value to the whole community. Such a service is greatly needed in Pennsylvania and can, I believe, be rendered in the same way.

"There is, moreover, a special need at this time because of the large number of Negroes from the South who have moved to the industrial centers of our State, in which no adequate provisions have been made to meet their needs as to conditions of housing, employment, and recreation.

The lack of proper planning to meet the needs in these respects has resulted in dependency, delinquency, disease, and strained relations between the racial groups in certain localities."

Among those from Pittsburgh appointed by the governor to serve on the committee are Mrs. Daisy E. Lampkin, president of the Lucy Stone Suffrage League and chairman of the Allegheny County Colored Women Voters League; and John T. Clark, executive secretary of the Pittsburgh Urban League.

INTERRACIAL ADJUSTMENT.

When the editor was a boy, he heard a great deal about the so-called "race problem", and then later about "racial adjustment." People were "solving" the Negro race problems and after 25 years of "solving", they started out "adjusting" the race to proper conditions. Now the present fad about racial matters is to form "inter-racial" committees, and we have them all over the country. These "inter-racial" committees are going to give us proper adjustment. This is a splendid idea, but it does not carry within it any hope of immediate riddance of our racial problems. It does recognize however that there are two parties to racial relations, and that there is inter-dependence.

In the years gone by we also used to hear much about a "servant problem," and the people who spoke most about the problem were the employers, and their point of view was that their servants ought to work harder, be more respectful, have better manners and other things, which the people who paid them wanted. The nice ladies who hired these servants grew impatient and frequently grew bitter toward them. They did not realize the servants were also talking about what kind of employers they would work for. It took about 25 years for the mistresses to wake up to that and we are now getting somewhere on the so-called servant problem—at least realizing there are two sides to the question.

We have, of course, made better progress in the adjustment of the problems of skilled labor, as this class of labor had intelligence enough to organize and present their point of view, and insist upon it.

In denominating our problems inter-racial, probably we are just getting to the recognition of the proposition that there is "something to arbitrate," which labor and capital arrived at a generation ago. There are, however, from the inter-racial point of view, those who think that the proper relation of races is the relation of superior and inferior race, and that God made it so, and thus it must be. In selecting members for these inter-racial committees, persons frequently are selected on the Negro side at least, who are known to have views of Negro subserviency, and who are financially subject to the white majority opinion, while those who are known to be independent or radical are usually ignored. Of course, the whole method of selecting members of an inter-racial committee is wrong and to this extent the inter-racial proposition is bound to fail. No persons who are hired by whites or others who are in the pay of white people can sit upon the problems of colored people, any more than the foreman or superintendents in the Baldwin Locomotive Works could sit upon the problems of the workmen of that plant fifty years ago. The only way to have an inter-racial committee is to have it on the basis of equality. White people cannot choose Negro leaders; colored people must do that themselves, and if they are a little "pert" or "headstrong", the good white people will have to stand it, because it is with the emerging of any group, one of the necessary evils that go along with that group, in developing self consciousness and intelligence. The history of the labor problem shows that the employers tried and spent millions of dollars trying to control the labor movement and settle labor problems, but did not do so, and today we have a labor government in the British Empire. So the white people who pay good salaries to so-called educated Negroes, and spend millions of dollars in propaganda, are bound to lose their money. The only thing they do is to prolong the issue, as they will never arrive at adjustment until they do what the radicals want, and that is absolute equality in all the social, political and economic affairs of the nation, and to help this country to be a government of the people, by the people and for the people, with a distinct understanding that Negroes are a people.

We know this point of view is not acknowledged by a large number of Negroes who get impatient when they hear it, who are afraid of their jobs and who want to squelch it when they hear it, but it is the only solution and the inter-racial committees and other race problem solvers had just as well recognize it. In ignoring the men who think straight, like putting to death the prophets, we are not solving the problem. In connection with all problems there have been trimmers who knew what was right, who did not do it. When the slavery question was up before the country, there were those who knew slavery was wrong, but for a hundred different reasons did not oppose it. They compromised and compromised until they ran into the bloodiest war in the history of the country, and slavery was abolished. With the prohibition question that is before us now, many people with education and money are to a large extent the trimmers, although in their hearts they know that prohibition is best for the country; but they fear their jobs, or the jobs of their friends, and their social connections. But the radicals will win. They always win if they are right. It may take a long time, but it comes around.

So while we realize a great step has been reached in the creating of inter-racial committees, these committees will only create discontent, perhaps needed discontent, if they try to throttle the radicials because it is the radical that has the truth in this particular case, and it is only the truth that will make us free.

SURVEY OF RACE RELATIONS IN PHILADELPHIA

Two Young Educated Colored Men, Appointed By Gov-Pinchot, Will Have Charge Of The Work.

Thorough Study Of Race Relations In Every Community In The State Will Be Made.

Special to the Argus.

PHILADELPHIA, Pa., June 23.—A survey of the conditions affecting the race in the Commonwealth of Pennsylvania has been officially started. On June 1 Governor Pinchot appointed Forrester B. Washington, Director of this survey, and Prince L. Edwoods, asst. and Field Worker. Dr. Ellen C. Potter, Secretary of Public Welfare, introduced these two men to state officials at a meeting in Harrisburg on June 2.

One unusual feature of this survey of the plan of the directors to call together representative Negro citizens in each community for advice and counsel before the local investigation is started and to assemble them again later to consider the findings and to assist in the making of final recommendations. This is a new and practical innovation in survey work.

Other unique features of this survey will be the attempt to accomplish actual benefits for the race while the investigation is going on. For instance, the industrial capabilities of the Negro worker will be widely advertised in the smaller industrial centers where they are not so well known as in Pittsburgh and to a certain degree in Philadelphia.

It is probably true that if the industrial efficiency of Negroes was generally known, they would be eagerly accepted by many employers in the state who are now worried by the shortage of labor caused by the restriction of immigration. In addition, farming opportunities will be sought in order to provide an outlet in the fluctuating conditions in the larger cities.

The housing problem, one of the most difficult with which the Negro has to contend, will be given considerable attention. For a long time the colored race has been the victim of a certain type of real estate sharks because it could not help itself. A more equable distribution throughout the state will probably contribute toward the solution of this difficulty.

Freedman's Association Discusses Race Problem

PHILADELPHIA, Pa., April 10—The 244th yearly meeting of the Society of Friends (Orthodox), which came to an end after a week's conference in the old meeting houses at Fourth and Arch streets, was attended by more than a thousand friends from all parts of the state, New Jersey, Delaware and parts of Maryland.

International problems constituted one of the main concerns of this season. In America the race problem and law enforcement were considered as vitally important.

Work among the colored people at Christianburg, Va., and at Benezet House, Western Community House, and the Shelter for Colored Orphans of this city, was reported. Lloyd Balderston in discussing the race problem, termed it "the most vital in this country today." Gilbert Bowles on furlough from Japan, expressed the great inspiration he had received from contact with the colored race while in this country. The Race Relations Committee urged friends' to be as active in this great problem today as were their forefathers in the abolition of slavery.

Race Relations - 1924
Improvement of.

Pennsylvania.

APPOINTS PHILADELPHIA RACE COMMISSION

Associated Negro Press

PHILADELPHIA, Pa., Nov. 19.—Dr. Ellen C. Potter, welfare commissioner of this state, deemed it necessary to take hold of the Negro problem in this city. She called a meeting Wednesday and with the approval of Governor Pinchot, appointed the following members of the Philadelphia committee of investigation on all conditions in this city affecting Negroes: Health, Director William Krusen, who flatly refused to appoint a Negro doctor on the staff of the Philadelphia General Hospital; education, Clarence White; welfare, Director Grakelow leisure time activities, Ernet T. Atwell; housing, B. G. Newman; religious life, Dr. R. R. Wright, Jr.; business, E. C. Brown; industry, Edwin E Bach; community organizations, Samuel Hart; race relationships, Isidore Martin; neighborhood, Mrs. S. Willie Layton and vital statistics, John T Emlen. Information was given the members of Forester Washington and Prince Edwards, both of this city who are in direct contact with the survey work.

St. Louis
Chicago
1-21-24

Race Relations — 1924.

North Carolina.

Improvement of,

HOW SOUTHERN PEOPLE REGARD THE NEGROES.

W. E. WHITE, of the White Furniture Co., Mebane, N. C., in writing to this paper in regard to a criticism which we recently published of an article in Collier's Weekly against the negroes, says that the views expressed by us "are the views of a very large majority of white people of the South." Mr. White adds:

"I enclose a clipping from the Greensboro News and photographic views from an old Southern Presbyterian Cemetery and church, together with a program which if you will read carefully you will understand. I also enclose kodak pictures of a bronze tablet inserted in a heavy granite boulder to the memory of the old slaves who were members of that church. This tablet stands almost in the center of the cemetery, and a beautiful old cemetery it is, and the plot is kept up by the church just the same as that of the white people."

The clipping from the Greensboro News gave a lengthy account of a recent celebration at the old Presbyterian Church, the occasion being the annual home-coming service to which was added the dedication service of two bronze tablets, one in honor of the founders of that church in 1770, the other in honor of the pastors who have served the community and county since then. At the same time, there was an unveiling of "a granite slab, sacred to the memory of the more humble residents of the fields, the negro slaves who were, with their masters, members of the church and who having served their masters during their lives, are buried in the same cemetery."

This celebration and the erection of this monument is typical of the spirit of the better class of white people in the South for the negroes, and all effort to misrepresent this spirit is false to the best interest of the negroes and the whites. Mr. White also sends a large photograph of this cemetery, located near Mebane. The facts which he gives in regard to it are interesting in the light of the bad way in which many country cemeteries are kept. For this cemetery an endowed fund has been raised from the people who have relatives buried there. The funds are so invested that the interest is ample to have the grounds kept in good condition and the graves of the negroes and the poor whites alike, get the same care as the tombs of the rich and the great.

CHARLOTTE, N. C.

JAN 17 1924

MORRISON AND THE NEGROES.

How Trepidation Has Given Way to Confidence and Enthusiasm.

To the Editor of The Observer:

I noticed some days ago an article copied from a letter of commendation of the official acts of Governor Morrison by Dr. J. B. Dudley, of the A. and T. College, also one by Dr. J. E. Shepard, of Durham, N. C., of the Bible Training School later made a State Normal School. I dare say no two colored men in the State are held in greater esteem by the colored people at large and those of us who know them best, know they are race-lovers and race builders.

And as I have been kindly interested in the Government of our State and the betterment of our people, I feared lest our people would become restive after it was known that Mr. Morrison was to be our Governor. I am certain that Doctor Dudley recalls my letter to him after the primaries. He assured me that he too had been in a consultation with one of the leaders of that day who gave him the assurance that the colored people need not fear Governor Morrison. That he was not as bad as he had been painted. I have tried since the adoption of the constitutional amendment to not become a calamity howler, at all times, breeding unrest. But accepted the result philosophically believing there would come a time in North Carolina when the decent law abiding negroes would be called upon to perpetuate good Government and to help to keep good men in the various offices, to be filled in the State. I must say we have had lots of Governors who impressed me, Col Frank Haywood carried me to Raleigh to meet Governor Vance in the year 1878. I had a splendid chance to know of his interest in us. When the first colored State Normal School was established at Fayetteville I came in contact with Governor Scales. Governor Jarvis, Governor Fowle and Governor Aycock considered I had sinned if I perchance I should fail to drop in and pay my respects and renew some thoughts on things political and general. We all admired him for his candor and his unfaltering services against the Stubs Bill during the Legislature of 1899. We regard Governor Bickett to be the most sympathetic, humane and devout Gov[ernor] the galaxy of stars, none will shin[e] than Governor Morrison.

1. He has been the Governor 36 [months] each year.
2. Fearless to a foe.
3. Considerate to the poorest.
4. Passionate to the most violent.

To say that he has erred is but h[uman]. No man that has ever adorned th[e] his State has done more to uphold [and] the law, and the courts than he. A[nd] look forward in approaching him of [with] stern justice. I truly say our [ap]prehension of our safety in our [hands] been sacredly guarded by him and [those] whom may decry the letters of th[ese] ers that they are holding their posi[tion] face of the Governor and may t[hey] ize their influence to speak for h[im]. I one belong to the old school of [men] not lose interest, must say the p[re]mistake in making him Govern[or] ipting sacrilege, when Hon. C. [B.] Franklin, was nominated for ju[dge] was: It seems that Provid[ence] ly visits a Democratic Conventi[on] Governor Morrison. May he be [long] to guide the old Ship of Sta[te] in history as the most [successful] or that has watched over the [people] ople in a generation.
thoughtful colored people tru[st] y and implicitly. W. LEE PE[RRY]
One of the "Old
ory, January 15.

CHARLOTTE N. C. OBSERVER
SEPTEMBER 27, 1924

NORTH CAROLINA AND THE NEGRO.

Several days ago the newspapers carried a story about a man somewhere up North—according to our recollection, it was New Jersey—who wanted to know of Secretary of State W. N. Everett whether North Carolina had recently passed any laws affecting the status of the negro. The question is not as obviously impertinent as would seem on first blush. The natural answer would be, "No." From a purely racial standpoint, that answer stands—"No." In reality, however, this answer is incorrect. Every law that North Carolina has passed affects the negro—just like it affects the white man. This State does not draw the color line in the passage of its laws, which are designed to either benefit or restrain all alike.

North Carolina has passed more laws affecting the negro, since 1921, than any State in the Union. There are more negroes in the South, in spite of the recent "exodus," than in any other section of the country. North Carolina has passed more constructive legislation than any State in the South—probably than any State in the Union. Consequently, North Carolina has passed more laws looking toward the uplift of the negro than any other State. Most of the legislation of the past quadrennium has been constructive. The negro is with us. Hence, he is a beneficiary. The State and its sub-divisions are spending approximately $5,000,000 a year to educate his children. He enjoys the good roads, to trade and travel over. He buys automobiles, just like white folks. He receives the benfits derived from improved sanitation and, as the result, enjoys better health conditions. For him have been provided institutions for higher learning unequaled by any of their kind in the country. The best negro thought in the South acknowledges all this to be true and stands ready to bear witness—and the best negro thought has remained in the South. The best negro influence that has been brought into play has been directed toward reminding members of the negro race that their best hope is in the South. Those who have not followed the will-o'-the wisp and have remained here to honestly work out their industrial, social and economic salvation have realized this and are the beneficiaries of the advice they heeded. The South, including North Carolina, makes no bid for the retention of its worthless class of negroes. They are privileged to go where they please and when they please. Their going not only makes the South a pleasanter place for the white man to live in, but it benefits the honest, hard-working negro, as well.

North Carolina has passed many laws since 1921 affecting the negro; and the loyal North Carolina negro realizes it and is reaping numerous benefits.

Race Relations - 1924.

Improvement of

COMMISSION TO STUDY NEGRO IS PLAN OF N.Y. DEM.

Would Have Permanent Body of Nine to Report to Congress

Among the bills turned out by the Congressional Mill during the past week was one for the creation of a commission on the racial question, introduced by Representative Emanuel Celler, of the Tenth District, Brooklyn, N.Y. The bill provides for the creation of a permanent committee of nine to study the race problem and report to Congress each year.

The bill as introduced by Mr. Celler was as follows:

Be it enacted by the Senate and House of Representatives of United States of America in Congress assembled, That a commisison of nine persons, citizens of the United States, be, and is hereby, created to be known and designated as the Commission on the Racial Question in the United States of America. The commission shall be composed of three white men from the South, three white men from the North, and three colored men.

Sec. 2. That said commission shall be appointed by the President of the United States and shall be divided into three groups of three men in each, two white and one colored; that the term of the first group shall be for one year, the second group for two years, and the third group for three years.

Sec. 3. That the commisison shall have authority to inquire into and thoroughly investigate the conditions surrounding the colored people in the United States, ascertain, if possible, the cause of the unrest among them, and, if there be racial friction, the cause of the same, and to suggest such remedies as they may deem best calculated to relieve the situation and to bring about harmonious relations between white and colored Americans.

They shall have power to send for persons and papers, administer oaths and affirmations, employ experts, and, when necessary, travel from place to place in order to ascertain the true conditions affecting the interests of the colored people in different sections of the United States.

Sec. 4. That the expense of the commission shall not exceed the sum of $50,000 for any one fiscal year, exclude compensation of the commissioners when engaged in actual service of the commission not exceeding $15 per day; rental of quarters if not otherwise provided for; traveling expenses; clerk hire, and all other necessary expenses connected with the work of the commission.

The compensation of each commissioner, when in active service of the commission, shall not exceed the sum of $7 per diem.

Sec. 5. That the commission shall report to Congress at the beginning of each session in December, the findings of the commission for the year in which the report is made, and shall also give an itemized account of the expense of the commisison during that year.

Sec. 6. That the commission shall have the power to fix the compensation of a secretary, not exceeding $3,600 per year, and to make rules governing the procdure and workings of the commission.

Sec. 7. That the commission shall be under the supervision of the Secretary of the Interior, who shall approve all drafts upon the Treasury, made by the authority of the commission, before they are allowed.

The bill was referred to the Committee on the Judiciary of which Representative George S. Graham of Pennsylvania is chairman.

Three-Day Inter-Racial Conference

Professor Boas, J. W Johnson and Jane Addams Among Speakers.

A three-day Inter-racial Conference has been announced by a group of co-operating religious and racial organizations and individuals, to be held Friday, Saturday and Sunday of this week at the Community Church of New York, 61 East 34th street, and at one other place to be announced. Prominent speakers are to lead in discussions. Among them: Prof Franz Boas, professor of anthropology in Columbia University; James Welden Johnson, secretary of the National Association for the Advancement of Colored People; Dr Stephen Wise and others.

One of the speakers, Tarucknath Das, will report on the Hindu point of view. The conference is part of a movement which the holders of it hope will spread throughout the country and possibly eventually through the world.

They will emphasize the contributions of the world to all races and hope thereby to promote interracial respect and harmony. The organizations participating in this movement are: The Community Church of New York, the New York Bahai Assembly, the National Association for the Advancement of Colored People, the National Urban League's Committee on International Co-operation of the League of Women Voters, America's Making. The meeting of Friday, March 28, at 8.15 p. m., and the Sunday morning meeting of March 30, at 11 p. m., will be held in the Community Church of New York, 61 East 34th street. The meeting of Saturday evening, March 29, at 8.15, will be held at a place to be announced later.

NAMES POUR IN FOR WORLD TRIP

New York, May 30.—It is announced that one of the places to be visited in the mid-winter Aladdin cruise to the West Indies January next is the Barbadoes islands, where, more than a century ago, Scotch and Irish rebels were bought for 1,500 pounds of sugar each by the ruling class of the islands and made slaves.

The descendants of these rebels have remained in a backward state until the present time, the whites of the better class and the dark subjects on the islands looking down on them and treating them as outcasts, so that they have steadily degenerated until at the present time they remind one of a strange throw-back in the human race. They have existed largely through in-breeding, which has been productive of disease and numerous forms of degeneracy.

An inland visit to the homes of these forgotten whites will be made by our people from various parts of America who are to join the Aladdin cruise. Other inland visits to be made are to the Panama canal, crossing the isthmus by rail, boat and auto and visiting all the principal cities of the zone, and a trip from La Guayra to Caracas, in Venezuela. Other stops will be at Havana, Cuba; Kingston, Jamaica; Port of Spain, Trinidad; Bridgetown, Barbadoes; Fort de France, Martinique; St Thomas, San Juan; Porto Rico, and Hamilton, Bermuda.

Representative citizens of the Race have been quick to approve the broad policy of the Aladdin Cruise Corporation in opening the advantages of mid-winter pleasure travel to all without respect to race. Dr. R. R. Moton, principal of Tuskegee institute, commends the project heartily and says that if other duties do not conflict he will be one of the company. In any event, he says, Tuskegee will be represented.

The United American liner Mount Clay, which has been chartered for the cruise, will carry over 400 without crowding. A schedule of rates has been published, varying from $250 to $1,000 a passage, by the Aladdin Cruise Corporation of Cleveland, which is in charge of the cruise.

WOMEN'S MEETING TO BE 'SPEECHLESS'

Not an Address Scheduled for the Conference at Vassar on International Relations.

One hundred and fifty women prominent in political, philanthropic and educational organizations in every section of the United States will meet at Vassar College from June 14 to June 20 at the sessions of the Institute for a Christian Basis of World Relations.

The sessions will be attended by many leading experts on international relations. They will be there, however, not to make speeches, but to be cross-examined by the non-expert members. In other words, the communication of ideas and information will be by the question-and-answer method.

"This plan has been worked out by the women who are directing the institute," said Dr. H. N. MacCracken, President of Vassar. "They have conceived the totally new idea of a 'speechless convention.' There will be no formal addresses or lectures in which the convention members play the part of passive listeners. The delegates themselves will take part in all the discussion."

A notable group of authorities on international questions will be on hand ready to give advice on knotty problems. This "human reference library" will include Dr. James T. Shotwell of Columbia University, authority on the political and racial cross-currents in Europe; Professor W. Carson Ryan, educational expert of Swarthmore; Professor Alfred Sheffield of Wellesley, a specialist in group discussions; Stephen Duggan, director of the International Institute of Education; James G. McDonald of the Foreign Policy Association; Dr. Robert Fitch of the Christian College of Hangchow, China; Samuel Guy Inman of the Committee on Cooperation in Latin America; Charles M. Johnson of the National Urban League; Dr. John Hope of Morehouse College, Atlanta, who will help to explain American racial problems; Galen Fisher of the Institute of Social and Religious Research, authority on Japan, and Miss Ruth Woodsmall and Miss Marcia Dunham of the National Young Women's Christian Association, recently returned from the Near East and Russia, respectively.

Among the organizations to be represented are the League of Women Voters, Young Women's Christian Association, Conference on Economic Factors in International Relations, Council of Women for Home Missions, Women's Christian Temperance Union, Federation of Woman's Boards of Foreign Missions, Church Peace Union, Foreign Policy Association, Federal Council of Churches, Women's Committee for Law Enforcement and the American Association of University Women.

A group of foreign students now at Vassar will stay on to attend the sessions and interpret the problems of their respective races and countries to the American women. This group, which includes students from Finland, Czechoslovakia, Poland and China, is under the Chairmanship of Miss Caroline Wolfstein of Cincinnati, member of the class of 1924.

Particular emphasis will be given to the problems of the United States' immigration policy, race relations in America, the World Court and the world problems of drugs and traffic in women and children. Mrs. Roswell Miller will act as Chairman of the Reception Committee, and among her assistants will be Mrs. Franklin Roosevelt and Mrs. Henry Morgenthau Jr. Mrs. F. E. Stockwell, sister of President MacCracken, is Executive Secretary of the Institute.

Rockefeller Gives $2,500,000 Club For All Races

New York, June 19.—A Goodwill Club, costing $2,500,000, the gift of John D. Rockefeller, will be opened on Riverside Drive opposite Grant's Tomb in the fall.

Inscription over the building reads, "That Brotherhood May Prevail." Every race, color and creed will be welcome there.

There are 400 rooms in the dormitories for men, 125 for women and an assembly hall seating 1,000 persons.

Race Relations—1924

New Jersey.

Improvement of.

LEAGUE OF NEIGHBORS CALMS RACE ENMITIES

Experiment in Elizabeth, N. J., Prevents Strife Among the Foreign Born, Aids Americanization, and Is Called a Step Toward Universal Peace.

By ELLERY BAND.

WHILE the drawing up of peace plans has developed into a popular pastime, Mr. and Mrs. Charles Frederick Weller of Elizabeth, N. J., have conceived the idea of putting a peace plan into practice. They have established a League of Neighbors to promote friendship and cooperation among the elements, sometimes discordant, that make up the laboring population of Elizabeth. They believe that if they can bring harmony into one small heterogeneous community, small communities throughout the world can profit by their example.

N.Y. Times 3-23-24

The League of Neighbors can point to tangible achievements. It is, primarily, a personal affair and deals not so much with theories and ideas as with individual needs and problems. Elizabeth is full of people who have definite reasons for being grateful to the league. To one person it has brought medical aid; to another, legal aid. To one, a job; to another, the desire and the chance to learn English. To hundreds it has brought a sense of confidence and security, a faith in their own potentialities, and a feeling of kinship not only with America and Americans, but also with people from other lands who are struggling to become Americans.

Perhaps no town in the United States could have been a more effective setting for an experiment of this nature. In the last half century Elizabeth has changed from a sleepy, old-fashioned village to a buzzing factory town. The Bethlehem Steel Company, the Singer Company, the Standard Oil Company and other such organizations have established large plants there. Factories mean a labor population, and in Elizabeth labor population has meant swarms of immigrants. Ever since the beginning of its industrial expansion the city has had incursion after incursion of foreigners in search of homes and jobs and fortunes.

Old Hatreds Retained.

They have come, for the most part, in waves. First a group of Armenians fleeing Turkish oppression, then a group of South American Portuguese, then Poles, then Lithuanians, and so on. No sooner is one lot assimilated into some sort of tractability than another group arrives. Always the newest group has a hard struggle. It has to combat not only the poverty and distress that almost invariably has sent it across the sea, not only its ignorance of America and Americans, but also the resentment of the foreigners who preceded it and want America to themselves.

In 1920 the labor population of Elizabeth was a half-digested set of opposing factions, each mistrusting all the others, and most of them mistrusting the country to which they had fled in quest of easy riches and content. They were not complete Americans and had no strong desire to be. America showed no particular intention to befriend them. The Armenians huddled together and shied at the Greeks and the Germans and the Spaniards who had come to the same place looking for the same things. All was confusion, suspicion and discontent.

Thus the Wellers found Elizabeth when they came. They had spent most of their lives in social work. For seven years Mr. Weller had been executive officer of the Associated Charities of Washington, D. C., and for nine years of the Pittsburgh Associated Charities. During the war he had been busy with Community Service work.

They soon realized that the problem that confronted them in Elizabeth was a little different from anything they had ever tackled before. Elaborate organizations could not help. What the labor population needed was a lesson in neighborliness. The people had to be made to feel that some one was interested in them and would help them to get ahead. Most of them had bread to eat and a roof to sleep under, but their lives were either dull or full of discord.

Getting Acquainted.

So the Wellers established the League of Neighbors, feeling their way as they went ahead, adapting their organization to the special needs of the community. It started as a part of the Community Service, and the Wellers worked with a board made up of citizens of Elizabeth. Later they separated from the board and have been carrying on the executive end of the league themselves.

They proceeded along two general lines. First, they got acquainted with laboring people of all sorts and races, and then they brought them together in large meetings to help them to know one another. Their office became known as a place where any one could drop in. People would stop there if they felt no other need than the hunger for a little human companionship. Or they would come seeking aid in solving their distressing personal problems.

The Wellers never turned any one down without a hearing, and provided material help whenever possible. The cases that came before them were as varied as they were pathetic. A bewildered Armenian entreated them to save his wife from deportation; he could not make the authorities understand that he had sent to Armenia for her and was prepared to support her. They attended to his need. They helped bury the baby of a Spanish woman whose husband was out of work. A Portuguese laborer was jailed on a false charge of bootlegging, and they saw that he was freed. They did scores of acts of kindness and encouraged, advised and befriended wherever they could.

When the Wellers arrived the Portuguese were having a hard time in Elizabeth. They were the latest group of immigrants and the concentrated animosity of other laborers was directed against them. Their plight was pitiful. They had come to America expecting to find fortunes awaiting them. They found instead no jobs and every man's hand against them. Even if they had wished to become Americanized it was made almost impossible for them. Nobody seemed willing to be friends with them or help them learn the language and the customs of the country. They were afraid to go to night school, because it usually led to fighting and brawling.

One day two groups of men met outside a factory office, the smaller made up of Portuguese, the larger a mixture of all races. A fight started. The Portuguese were beaten and then robbed. Nothing was done about it. The Wellers discovered that fights of this kind were common and that little was ever done about them.

The Portuguese Respond.

So they stepped in with a friendly hand. Mrs. Weller started a night school in her own living room. There was no charge; no obligation of any sort. It was just a place where Portuguese and other foreigners could be instructed in the rudiments of the English language and American hospitality. At first students were suspicious and slow about coming, but one man brought another, and the class prospered. One night some one brought in Valentine Rocha, and as far as the Portuguese were concerned the thing was a success.

For in Elizabeth, Valentine Rocha is the "Father of the Portuguese," the first citizen, the helper and confessor of all his countrymen. His home is the haven of refuge for all Portuguese immigrants. His power is based on kindliness. He has worked himself up to a position of economic security, and his success has never interfered with his charitable activities.

In each foreign group there is usually one man who stands out as a powerful figure and is the key to his followers. Once his support is enlisted, the rest is easy. Unfortunately, all leaders are not of the calibre of Mr. Rocha. The Wellers have had a real struggle in interesting the Italians in their movement, because of an Italian leader who wished no outside influence to interfere with his sway over his countrymen.

The Poles also have been difficult to approach. The Polish leader has no special desire to see his flock mingle with outsiders. Several times the Wellers called to see him, and he was always out to them. At last, when they came in one day to invite him to attend one of their meetings, he received them; but he scoffed at their idea. "Why do you want us to come to your meeting?" he asked. "You tell me there will be Jews there. For centuries there has been hatred between my people and the Jews. Are you fool enough to think you can get them together in one hall?"

"I'm just that kind of a fool," was Mr. Weller's response. And though the Poles have been slower than certain other groups to appreciate the league, they seem to be coming around to it.

A Congress of Nations.

The first official meeting of the League of Neighbors was held on June 7, 1921. About 600 people came. The Wellers were experimenting to find some plan whereby they could collect as many different groups as possible, keep them all interested, and try to make them understand one another. Thirty different peoples were represented, and a program was given in which each group took a small part. Some of them did no more than walk up on the platform and let Mr. Weller explain who they were and say a few words about them. Others sang or danced or offered entertainment typical of the group they represented. The five united choirs of the colored churches sang—it was the first time that negroes had been included in a venture of this sort. The Russians presented a miniature "Chauve Souris" program.

This meeting was followed by six similar gatherings at intervals of about two months. On April 27, 1922, came the first large festival. About 2,500 people attended, and fully half that number took part in the exercises. Since then there have been three such festivals each year.

This season has brought an important change in the program of the League of Neighbors. In addition to the large festivals, there are smaller informal meetings every two weeks. At each of these meetings some particular group takes charge. One night, for instance, there will be a Czech meeting, and the entire program will be in the hands of the Czech element. There will be Czech songs and dances, a talk about Czechs in America, about Czech peasant customs, about anything they wish to discuss. This serves two ends. It brings the Czechs in closer touch with one another, and it brings to all the groups a clearer understanding of the Czech life and character.

The meetings are growing in attendance and there is a friendliness among those who attend. Whenever a question of special significance comes up the League of Neighbors calls a meeting to discuss it. It may be a purely local question—something about the street car service or the public schools or the fire department. Or it may be an international matter—at one of the recent meetings there was a debate between Charles Levermore and Norman Thomas on the Bok Peace Plan and the League of Nations. Whatever the question, the people of Elizabeth come out.

"One League of Neighbors may seem a puny step in the direction of universal peace," says Mr. Weller, "but a hundred thousand leagues might go a long way toward making war impossible. We hope some day to see a hundred thousand leagues working in a hundred thousand communities for one great end."

TRENTON TIMES

OCTOBER 15, 1924

INTER-RACIAL BODY NOW BEING FORMED

La Barre Holds Off Pending Action of New Board to Improve Conditions

Because an inter-racial committee is already being formed to promote better relations between negroes and whites of Trenton and to improve the conditions of the negro population, Director of Public Safety La Barre announced yesterday that he will not appoint a new inter-racial organization.

Some time ago Mr. La Barre, at the request of a number of well-known negroes of the city, agreed to appoint an inter-racial committee to bring about a better understanding between the two races and to aid the negroes in improving their conditions. Investigation by Mr. La Barre revealed, however, that a committee is being formed by Arthur T. Long, principal of the new Lincoln Junior School, assisted by Charles A. Green, secretary of the Y. M. C. A. This committee, which will be composed of leaders of both races in the city, is just being completed.

Mr. La Barre added that unless this committee functions very soon, he will proceed with the appointment of another group. He is loath to do this though, because he does not desire to have two similar committees, working very probably in opposition to each other.

"Mr. Green has assured me," said Mr. La Barre, "that the committee now being formed will be instrumental in getting a community house or Y. M. C. A. for the negro population of the city. Such a centre is even more greatly needed for the negroes than for the white residents, and should be provided."

Mr. La Barre also asserted that the race feeling which was so intense here a few weeks ago, has somewhat quieted down, but that there should be no stop in the effort to get better relations between the two races, and to provide the negroes with a recreational centre.

Race Relations—1924.

Improvement of.

CONGRATULATE MISSISSIPPI

Congratulations are due the Legislature of Mississippi. That state, runner-up for honors in lynching, made famous by widespread peonage, backward in literacy because of its poor Negro schools and far famed for its production of rabid Negro hating demagogues, has had the courage to seek knowledge of its Negroes where it could be best found. It listened through its Congress to the speech of a Negro lawyer, S. D. Redmond who told the truth about why its percentage of Negro migrants was so high.

Mr. Redmonds address covered the entire gamut of inter-racial relations in the state, the evil of lynching in which Mississippi is among the foremost, the problem of education, in which she is most backward; the display of firearms, an incentive to crime among black and white citizenry; the care of criminals, the sick, the insane, and suffrage.

He had in mind bringing to the heart of his hearers the fact of the Negro's interest in the welfare of the state. Without censoring Negroes who had become migrants to better their condition, Mr. Redmond pointed out to the legislators of the state the harm which such emigration wrought on the constructive forces of the state, black and white, and asserted that the greatest asset of any state is its man power.

The discrepancy in education programs was also emphasized. With the population of the state practically fifty per cent Negro, Mr. Redmond told the lawmakers that there were practically one thousand high schools for white children and none for Negroes. The same gap existed so far as agricultural schools, seminaries, and colleges were concerned. The Negro, he declared, was taxed and his money went to build white schools. In the case of Rosenwald schools. Mr. Redmond Redmond pointed out, the Negro was assessed one tax which went to support white schools, and another tax to build the adequate Rosenwald schools, thus paying two taxes without getting what he ought to have. The lawmakers were asked to favor the Negro by applying to his educational needs as much as he paid in taxes for the same.

Absence of reformatories for Negro youths, sanatoriums for the tubercular, asylums for the insane, Negro nurses for Negro patients of probationary officers, of adequate means for suppressing the sale of alcoholic liquors, and attendant evils were all covered in Mr. Redmond's address.

There can be no doubt but that those legislators who heard the speech really found out that they did not know the Negro as well as they had thought and boasted. None do, yet all boast.

2-23-24

But as remarkable as is the fact that the Mississippi Legislature actually gave respectful audience to this speaker of Negroes for Negroes who have at heart the welfare of their state, it is not nearly so great in its acuteness as the question arising in the mind o the nation as to the attitude of Mississippi now that it ha heard the truth. Will it courageously face the fact of its own shortcomings and seek to remedy them or will it, blinded by its erroneous course of the past fifty years, refuse to believe that its labor supply has been lost because of its niggardly and insufficent appropriation for the welfare of its black citizens?

Failure to realize that this is true will cause not only Mississippi but all other southern states to be farther inconvenienced in their farm labor shortage.

But, in that Mississippi has been willing to hear the truth, there is hope that, having heard, she may be impressed to improve.

Mississippi.

RACE RELATIONS WORK ARRANGED BY CLUB WOMEN

Times Picayune

Senator Belle Kearney Loses as She Opposes New Department.

4-18-24

PRESIDENCY RACE KEEN AT JACKSON

New Orleans, La

Jury Service, Citizenship, Schools, Law Enforcement Backed.

BY ALICE RIGHTOR

(Times-Picayune Staff Representative)

Jackson, Miss., April 17.—Mrs. H. F. Broach of Meridian, president of the Second District, was named as the opposing candidate to Mrs. Robert Ralston, Jr., of Coahoma, Fifth District president, for the presidency of the Mississippi Federation of Women's Clubs today. Balloting took place at the Edwards House, convention headquarters, results of which will be announced tomorrow.

A close race was indicated among the voting body of 234 officers and delegates, judging by the applause both candidates received as they rose to report for their districts. The district president's reports are always a feature of the Mississippi Women's convention, the delegates noting which are in line for the federation cup annually offered the district getting the most new clubs. Tonight this honor went to Mrs. Ralston for the eleven initiates which have brought "the fifth's" total up to 42.

Miss Jennie Belle Stephens of New Albany has been named for recording secretary and Mrs. Anthony Fly of Summit and Mrs. C. A. Dorsey, custodian.

Miss Kearney Overruled.

Discussion and the final adoption of a resolution creating a department of race relations which will work to "help procure a more even justice for the negroes of this state," and promote conditions inducing them "to live and work at home," made another issue on which delegates stood divided. Senator Belle Kearney made a short address in which she prophesied the negro would be "led from the South," but as other speakers spoke of beneficial effects of work among negroes and the need for studying the problem she was overruled.

In line with the recommendation of the outgoing president, Mrs. J. C. Hardy, resolutions were adopted instructing the clubs to actively assist in the selection of beat and county delegates, both men and women, pledged to law enforcement, to the state and national Democratic conventions. It was decided to promote citizenship schools throughout the summer, and June 16 to 21, was set aside for the sponsoring by clubs of the registration of women in the counties. Jury service for women was endorsed.

The present method of rural cooperation through the extension chairman was adopted as a permanent policy. Regret was expressed at the cut in the appropriation for schools and colleges of the state. Decision was made to change the name of the federation organ from the "Mississippi Clubwoman" to "the Mississippi Woman's Magazine."

1. 2/1/5 1924

BIRMINGHAM, ALA. News

COUNCIL ORGANIZED

Inter-Racial Organization For Mississippi Perfected At Jackson.

JACKSON, Miss., May 15. — The Mississippi Inter-Racial Council was organized here Tuesday with the selection of Bishop Theodore Dubose Bratton, of the Episcopal diocese of Mississippi, as chairman, and Francis M. Harmon, assistant attorney general, as secretary.

The membership includes ministers, physicians, newspaper publishers, educators, cotton planters and others.

Dr. W. W. Alexander, of Atlanta, general director of the Inter-Racial Council, was among the speakers at the organization meeting.

The object of the council is to promote better relations between the races.

JUN 1 1924

Good Citizens

Mississippi's negro population lost recently two members universally esteemed and respected as men and citizens by those who knew them of both white and colored races.

Isaiah T. Montgomery, founder of Mound Bayou, in Bolivar county, and George W. Gayles of the same county, were natives of the state, both born in slavery, the former once belonging to the family of Jefferson Davis, the latter to the family of Hales, wealthy planters in the early days of the Mississippi Delta.

Both rose to comfortable means, had reputations for incorruptible honesty and clean living, and each exercised wide influence for good among a great element of their people.

Montgomery was a business man of no mean ability, an organized of order and prosperity, a teacher of approved methods of industry as well as of correct habits of living. Gayles was a minister, a builder of churches, an adviser of his people on morals and on racial relations. Each had been given the rudiments of an education by their boyhood owners, but each was also self-educated in a liberal sense of the term.

The one left behind him a well-ordered and unusually successful community of his own people, with leaders in trades, business and professions trained to serve their fellows. The other, a body of singularly law-abiding,

devout and self-respecting followers.

They were good men and good citizens.

MISSISSIPPI BACKS INTER-RACIAL PLAN

State Commission Seeks to Foster Good Will Between Races.

Jackson, Miss., May 24.—The cause of good will and cooperation between the races in Mississippi took a step forward in the organization here last week of a strong state interracial commission, which entered immediately upon the task of improving conditions in this state. The organization meeting was called by Bishop Theodore D. Bratton, and was attended by more than twenty white and colored leaders. Bishop Bratton was elected chairman, Blake Godfrey, of the State Y. M. C. A

was made recording secretary, and Hon Francis Harmon, assistant attorney-general of the state, was made executive secretary, backed by a strong executive committee.

The colored leaders present emphasized especially the need of better educational facilities. Prof. Bura Hilburn, state supervisor of colored schools, made a sympathetic response, pledging his department to the continued improvement of educational conditions for colored people and pointing out the rapid progress already being made in that direction.

The executive committee was authorized to organize the whole state as rapidly as possible. R. W. Miles, field representative of the General Interracial commission, was immediately sent out on this mission and within the week has interested leading citizens of Meridian, Laurel and Hattiesburg and formed the nucleus of committees in those cities. Sentiment over the state is said to be more favorable to this work than ever before.

BARBECUE GIVEN 350 NEGROES BY PLANTER

Tenants of L. C. Hays and Families Enjoy Outing.

HOLLANDALE, Miss., Aug. 21.—L. C. Hays, a planter with large holdings in and around this town and on Murphy Bayou, about six miles southeast, gave a barbecue here today to his negro tenants and their families. About 350 of them gathered on the large lawn south of the Hollandale Consolidated School. A plentiful supply of beef, pork and mutton was barbecued, forming the body of the feast, supplemented by a big camp stew, with plenty of good bread, lemonade and ice water. G. A. Brown, plantation manager, saw to it that the negroes were well taken care of.

Mr. Hays is deeply interested in the problem of holding an abundance of good negro labor in the delta. Honest and liberal treatment, with fair settlements, is his solving factor of the labor problem.

Mr. Hays has about 900 acres of Delfos No. 6102 cotton, which is a good strong stalk and is well fruited with big bolls, and is true to seed. This cotton this year will make three-fourths of a bale to the acre, and will be of the very best planting seed. It will be ginned in his own gin, where great care is taken to kep the seed pure.

Planters, farmers and plantation manager have been here to see his crop.

Mr. Hays is a sincere advocate of better farming, holding that better tools, better stock and contented labor goes furtherest in settling our problems. Profit for both planter and tenant being his slogan.

Mr. Hays is president of the Washington County board of supervisors; he is a good road, good school, good town and a good community booster and advocate, and is giving much of his time to building roads which will benefit the land owners of the back sections in getting labor on their land.

Race Relations - 1924

Improvement of.

NEW ORLEANS CITY

APRIL 17, 1924

Louisiana.

Invite the Negroes

IT WOULD not be inexpedient for the mayor and some of our commercial organizations to invite the party of 25 colored citizens now visiting other Southern cities to come to New Orleans for a few days. They live in Chicago, New York, Pittsburgh and Boston. They are all well-to-do. They are visiting Montgomery and Birmingham and they should be invited to visit New Orleans.

It has been more than 22 years since the whites and the negroes of New Orleans have had a disagreement serious enough to get a headline in a newspaper. Long before the war, and subsequent restriction of immigration, had any effect on the relation of the two races here, work on the river front was divided between them, the white and black bricklayers got together in one of the most powerful local unions this city has ever seen and the plasterers soon followed with the same development. We now have a colored vice-president of the Building Trades Council, George Doyle. While maintaining the line of social cleavage as definitely and effectively as ever, New Orleans is dispensing with discrimination along economic lines.

We have an excellent theatre for the colored and every now and then numbers of whites attend special performances. A colored musical company recently drew all the whites the seats allotted to them would hold, and on two occasions about 100 more. Whites and negroes now get the same attention in our stores, and many of the stores cater to negroes and find it profitable, for our colored population has been prosperous for a number of years.

The visitors would see many others and they would be enlightened to hear of the big row the school board recently stirred up when it planned to turn a new school, built for colored children, over to white children.

COLORED PEOPLE ARE APPRECIATIVE

We, the teachers, preachers, and patrons of the Colored School of Ruston, desire to express our appreciation to the good white people in co-operating with us for a nice, handsome, two-story, brick building. We feel it to be nice, handsome, architectural and located at the proper place. We are perfectly satisfied to be located to ourselves. We feel this makes conditions better for both races, not only in Ruston, but all over the world. Time, we hope, will bring many families to Washington Heights around this school building.

We feel grateful to the Superintendent, to the School Board, and to the Chamber of Commerce for their efforts in getting this building. The Building Committee, Messrs. A. H. Henderson, J. H. Mays, D. Holland, D. K. Brown, and W. S. Moore, spent much time and energy in the movement. We feel very grateful to them, as well as to those who voted the issue through. We do not feel that this building means anything but what it means, that is, to instill right principles in negro boys and girls—principles of honesty, principles of politeness, principles of cleanliness and principles of industry.

God used Egypt to begin civilization; God used the Jews to prepare for the birth of His Son. He is using the white man in America to lead the world in Industry, Science, and Finance. In as much as the white man of America leads—leads financially, and leads intellectually, we feel that the Almighty wants the white man to make provision for the inferior black man all over the South as the good white people have done in Ruston.

We are proud of Ruston, and want to stay here. We want to stay here in peace.

IRA A. LEWIS, Principal,
D. C. PATTERSON.

M. B. BURTON,
LOUIS CARODINE,
JOHN D. LEWIS,
F. T. LITTLETON, Trustees

Race Relations—1924

Improvement of.

Kentucky.

INTERRACIAL GROUP OF KENTUCKY REPORTS PROGRESS

Louisville, Ky.—Vigorous protest against the injection of race prejudice into political campaigns, scathing arraignment of the Ku Klux Klan, the unveiling of the bugbear of "social equality," and the adoption of constructive plans for 1924, were among the high lights of the Fourth Kentucky Interracial Conference, held in Louisville last month. Several hundred people were in attendance, including leading men and women of both races. A two-day program of addresses and discussion was carried out.

Dr. James Bond, state interracial director, reported encouraging improvement in educational, health and traveling facilities for colored people, and the constant growth of understanding and sympathy between the races. There has been close co-operation between the Interracial Commission and the state and local boards of education and health, the Y. M. C. A., and the United States public health service.

Among the recommendations referred to the executive committee to be worked out during the new year were the following: That the study of Negro history be put into the high schools, and the study of race relations into both high schools and colleges; that equitable participation be secured in all school bond issues; that the advantages offered by the Jeanes, Slater and Rosenwald funds be availed of as widely as possible; and that representation for the race be secured on the state board of health. Another important objective is the establishment of a second standardized training college for colored teachers.

With regard to the Klan the conference gave out the following statement:

"Whereas the purpose of the Ku Klux Klan is to stir up and make permanent race prejudice between the white and Negro races, besides the injustice done to Jews and Catholics; and whereas the existence and methods of the Klan are contrary to the constitution of the United States and the state of Kentucky, in that they deny the right of every citizen to his life, liberty and property under the protection of the law and the courts.

"Therefore, we commend the excellent paper of Judge Hager, read before the conference, in which he shows that the Klan is treasonable in that it is contrary to human law as set forth in the constitutions of the United States and of the sate of Kentucky, and is also contrary to divine law, as set forth in the Holy Scriptures."

Another significant declaration was the following:

"Resolved, that since neither race, the black no more than the white, wishes racial amalgamation, the misleading phrase 'social equality' should no longer be permitted to hold back the helpful hand of white people from giving fair life opportunity to the Negro."

Michigan State News 1-19-24

INTER-RACIAL COMMITTEE DIRECTOR POINTS WAY TO RELIEF FROM POLICE AND OTHER ABUSES.

Editor The Louisville News,
Tenth and Chestnut streets,
City.

Dear Sir:

I read in your paper of last week of reports of the "Needlssly rough handling of colored people by certain policemen." So far as I know no report of these abuses have been made to the Board of Public Safety. If your account of the instances referred to is accurate these incidents constitute clear cases of action for the Inter-Racial Commission. The Commission, however, is in no position to act on such cases unless requested to do so by the parties involved, who are expected to furnish the proper data for such action on the part of the Commission as may be necessary. If proper data is furnished the Inter-Racial Commission would be glad to present it to the Board of Public Safety and to make such protest as the evidence presented demanded.

Louisville News 4-5-24

In this connection it might be said that the work of the Inter-Racial Commission is two-fold. In the first place it holds itself ready to take up with the proper authorities for adjustment just such cases as are referred to in your paper last week. This, the Commission holds itself in readiness to do whenever complaint is made, backed up by the proper evidence in the case. As Director of the Inter-Racial Commission, therefore, I desire to urge our people having such complaints to report them to the Commission together with the proper data. It is clearly seen that the Inter-Racial Commission can not act in such cases until they are brought officially to the attention of the Commission through its Director or other members of the Commission.

In the second place, the Inter-Racial Commission is constantly seeking to create an Inter-Racial atmosphere where such abuses as referred to will be impossible. It must be seen, therefore, tthat this part of the work of the Commission is constructive and while less spectacular than the other referred to above is fundamental in the adjustment of Inter-Racial problems. It is hoped that in carrying out this fundamental principle the time will come when an Inter-Racial attitude will be created which will make such abuses as referred to in the article utterly impossible. In the meantime all such abuses as referred to above should be promptly carried to the proper authority, whether that be the Board of Safety, the chief of police or courts of justice, and groups of citizens whose members are singled out for these abuses should make protest in season and out of season, and as citizens continue to demand the correction of these abuses until the desired results are obtained.

The Director of the Inter-Racial Commission will be glad to call the attention of the Commission to such abuses whenever and as often as they are reported to him.

Cordially your,
JAMES BOND.
Director Inter-Racial Commission for Kentucky, 214 Pythian Building.

LOUISVILLE, KY., Courier-Journal

JAN 1 1924

A NEGRO LEADER'S COMPLAINT

To the Editor of The Courier-Journal.

The following is a newspaper report of the way the white and colored people of the city of Winston-Salem, N. C., have settled some of their interracial problems:

What seems to be a happy solution of one phase of the negro problem has been found in Winston-Salem, N. C., if information published by the Dearborn Indpendent is correct. Nearly one-half of the city's population of 50,000 are negroes employed in the mills and a large furniture factory. When Mr. James G. Hanes was elected Mayor, about two years ago, the negroes were leaving their quarters and invading the white section of the city and their children were appearing in the white schools. Trouble was brewing, and the first one to sense it was Mr. Hanes. With sure insight he realized that the city was to blame for the situation. The white sections alone were made desirable residence places. In the negro sections the streets were neglected, often unpaved, and there were no adequate schools, police and fire protection, sanitation or health work. The negro was soon provided with equal municipal advantages with the whites. The result has been that, of his own accord, the negro has moved back among his own people.

In addition to new schools and playgrounds, with negro directors and musical instructors, musical instructions have been bought for the negro community, which bring happiness and instructive recreation into the lives of the colored children. Furthermore, in the half-million-dollar hospital there are two wings, of the same construction and identical equipment. One wing is for negroes, the other for whites. The annual appropriation for health work is split fifty-fifty between whites and negroes. Finally, there is a strong Interracial Relations Committee, to which any colored citizen or group of colored citizens can carry any grievance or problem, assured of receiving a sympathetic hearing.

Mayor Hanes has set an example which should be followed everywhere. It would prevent repetition of the lawlessness which has so often disgraced our cities and larger towns—lawlessness for which, by the way, white people were often far more to blame than the negroes.

We here in Louisville are facing in many ways these same problems. For instance, there is the University of Louisville, for the maintenance of which negroes are taxed without any provision for the higher education of negroes by the city; the unsatisfactory arrangement at the City Hospital; the unjust distribution of public funds as applied to swimming pools and playgrounds for colored children; the constant complaint and protest at the treatment of colored people by the Louisville police and the neglect on the part of the public of sections wholly occupied by negroes; in the failure of the city to make provision for a colored physician and colored nurses in the Waverly Hill Tuberculosis Sanatorium, etc. These constitute grave inequalities and are a source of constant irritation and increasing bitterness on the part of colored people.

It would seem that there ought to be sufficient sense of justice and fair play in the city of Louisville and statesmanship enough among the white and colored people to solve the problems to the satisfaction of all concerned. Everybody knows, of course, that the money for these interracial adjustments can be found.

JAMES BOND,
Director Interracial Commission for Kentucky.
Louisville.

Race Relations—1924.

Improvement of.

RACE COMISSION BILL IN SENATE

Joint Resolution Authorizes Governor To Name 21 Persons Of Both Races

BACKED BY GOVERNOR

Measure Has Entire Support Of Democratic Administration

Annapolis, Feb. 27.—

Joint resolutions authorizing and directing Governor Ritchie to appoint twenty-one persons of races to study the welfare of colored people in Maryland was introduced in the Senate last Friday by Senator Walter Mitchell, of Charles County, Democratic floor leader.

The measure was read for the first time and referred to the Judicial Proceedings of which George A. Frick, of Baltimore City, is chairman. Mr. Mitchell said yesterday that he had received a number of communications from both races favoring the appointment of the commission and that he felt the measure would go through without serious opposition.

T. J. Calloway was in Annapolis this week conferring with Attorney General Robinson and other leaders, urging the passage of the bill in the Senate. If favorably acted upon there it will then be introduced in the House, probably by Francis E. Mattingly, also a delegate from Charles County.

The resolution is as follows:

Joint Resolution

NO. 11

Authorizing and directing the Governor of Maryland to appoint a commission of twenty-one persons to consider legislation concerning the welfare of colored people residing in the State of Maryland, and requiring said Commission to report to the Governor and the General Assembly in 1927.

Whereas, A petition signed by numerous colored citizens of Md. has been filed with the Governor and members of the General Assembly requesting that a committee of white and colored citizens be appointed to consider questions of housing, improvement of farm life, educational betterment, the administration of the Cheltenham institution, general health, representation on police force, transportation regulations and other matters relative to colored citizens of Maryland and to make such recommendations as such commission may feel justified for the good of all, there be it

Resolved by the General Assembly of Maryland, That the Governor of Maryland be and he is hereby authorized to appoint a commission of twenty-one citizens with representatives of both the white and colored race on said commission, and the said commission shall consider legislation concerning the welfare of colored people residing in the State of Maryland and report with recommendations concerning such legislation to the Governor and to the General Assembly in 1927.

Afro American

2-29-24

Indiana.

Illinois.

Race Relations—1924.

Improvement of.

N. Y. EVENING WORLD.
FEBRUARY 11, 1924

RACES EXCHANGE PULPITS—About twenty Negro clergymen yesterday exchanged pulpits with white pastors of some of Chicago's fashionable churches as a memorial to Lincoln and to foster better race relations.

Race Relations - 1924.
Improvement of.

Maryland.

RESOLVED BY M. E. CONFERENCE

TWO EPOCH-MAKING RESOLUTIONS PASSED BY M. E. CONFERENCE.

E Stanley Jones (North India) offered the following which was adopted:

Resolution on Uniform and Fair Treatment for All Peoples Regardless of Race.

Whereas, the problems that grow out of race are the most acute and potentially the most dangerous of existing world problems;

And whereas, Jesus Christ our Master, stands for the oneness of our humanity and the equal worth of every human soul, regardless of race, birth, or color;

And whereas, Christianity in its beginning presented to the world "the blinding vision of one race, one color and one soul in humanity," and had this vision and call been followed in its entirety and high challenge we would have today a world of brotherhood instead of a world divided into suspicious and warring racial groups;

And whereas, the most outstanding obstacle to the coming of the Kingdom of God among the nations of the earth are these national and racial antagonies;

And whereas, the time has come for Christianity to assert its mind in no uncertain way and to bring to bear the pressure of its spirit in no feeble manner in the solution of this problem;

And whereas, the democracy for which the United States of America stands and the Christianity which we profess, both alike demand a uniform and fair treatment for all peoples regardless of race;

Therefore be it resolved:

1. That we repudiate as un-Christian and untrue the idea that certain races are born to inherit and fixed superiority and rulership, while others are born to inherit and fixed inferiority and subordination. We stand for the life of open opportunity for all.

2. That, while we note with gratitude their decreasing frequency, we nevertheless record our deep sense of humiliation before God and man that the lynchings of Negroes, under whatsoever provocation, could take place within our land of democracy and in communities in which there are Christian churches.

3. That "we deplore as unpatriotic and un-Christian movements, policies and programs in many sections, that discriminate against and humiliate aliens ineligible to naturalization, and that single out certain races and religious groups for discriminatory and unfriendly treatment." We urge a Federal law raising the standards for admission into the United States applying them to all peoples alike, and granting the privilege of citizenship to all persons thus admitted and lawfully residing in the United States who duly qualify, regardless of their race, color, or nationality.

David G. Downey, Frank Mason North, Brenton T. Badley, Joseph M. M. Gray, George H. Spencer, Ella M. Watson, G. Bromley Oxnam, Edwin L. Watson, E. Stanley Jones.

Remarks of E. Stanley Jones

R. G. Morris (North Carolina presented the following resolution which was adopted:

Resolution on the Dyer Anti-Lynching Bill

Whereas in the Episcopal Address of May 4th, 1924, page 31, paragraph on "Observance of Law," the Bishops have openly denounced lynching, and

Whereas, in the Discipline, page 33, Article 23, paragraph 23, we affirm our belief in Constitutional Government, and

Whereas, the Constitution of the United States is opposed to lynching, and

Whereas, the Methodist Episcopal Church has through the Federal Government opposed whiskey, and

Whereas, lynching is destructive to our Democratic form of Government, and

Whereas, there is now a bill before Congress, known as the Dyer Anti-Lynching Bill

Be it Resolved that we, the representatives of the Methodist Episcopal Church in General Conference assembled, request our Board of Bishops to appoint a Special Committee of five (5, two (2 of whom shall be Bishops, to study the Dyer Anti-Lynching Bill and send a definite communication to the President of the United States, the President of the Senate, and the Speaker of the House of Representatives, expressing the attitude of the Methodist Episcopal Church on this bill.

R. G. Morris, W. B. Windsor, J. A. McRae, H. L. Ashe.

RACE COMMISSION BILL PASSED

Annapolis, Md., Mar. 12.—Joint resolution authorizing the Governor to name a commission of 21 members of both races to study the welfare of colored people in the State and report to the Legislature in 1927, was passed by the House today.

It was introduced by Delegate Joseph, of the fourth district, and the administration measure passed without opposition.

3-14-24

INTERRACIAL CO-OPERATION IN THE SOUTH

Under the above caption the Baltimore Evening Sun discusses approvingly in a liberal and broad guaged editorial the work of the Interracial Commission.

Baltimore Herald

It says: "Through its far-reaching work in the Southern States the Commission on Interracial Co-opera-tion is entitled to the serious attention of those who are interested in the welfare of the Negro race."

The Sun might well and more accurately have said that the work of the Commission is entitled to the serious consideration of those who are interested in not only the Negro but the white race as well.

12-24-24

The endeavor of certain just-minded and far-seeing white men a few years ago to organize for the purpose of bringing about a better understanding, creating a spirit of mutual sympathy between the races and securing justice in the courts for the Negro was not for the benefit of the Negro alone. In achieving the purposes sought the men engaged in this work will save civilization of the South.

The double standard in the interpretation and administration of laws as between whites and Negroes, resulting in an utter disregard of the rights of Negroes has developed an increasing tendency to disregard and hold the law in contempt in the former seceding states. This contempt for law, the growing feeling on the part of a white man, in most counties in those states, that he is a law unto himself has long been a menace to government in these states.

The splendid work of the Interracial Commissions therefore has been not only to promote the Negro's welfare but to arrest the reckless criminal tendency of the white man in so doing, build up respect for law and order and save the white man's government in those states.

In planning their work the founders of the Interracial Commission introduced a new idea.

They invited cooperation of the Negro in whose interest the Commission was primarily formed. As the name indicates members of both races were to sit together in conference and exchange views, suggest remedies and share the burden of work.

Heretofore whenever white men considered settlement of any question touching the Negro, white men solemnly assembled, decided the matter andgave orders to Negroes as to what was to be done and what they, the Negroes, must do.

The idea of consulting with the Negro over matters which vitally concerns him has inspired him with confidence in the interracial movement and the best men and women have lent their services and influence to it and have endeavored honestly to cooperate with their white coworkers and the masses are responsive to the new treatment, thus assuring support from those who suffered from wrong.

It is a great movement; forward looking and right thinking men and of both races art behind it and the outlook for better living conditions for the Negro and a healthier regard for law and the rights of others as a result of their work can be confidently hoped for.

MARYLAND INTER-RACE COMMISSION

The State Legislature has passed the joint resolution authorizing Governor Ritchie to appoint a commission of 21 to study the welfare of colored people and report at the next legislature. The idea originated with the Rev. George F. Bragg, Jr., and was sponsored by a group of citizens headed by Mr. T. J. Calloway.

The possibilities of such a commission are beyond question as the excellent results obtained by similar efforts in Illinois, Pennsylvania and other States will show.

Here in Maryland it is patent to the most casual observer that there is not enough general interracial cooperation in working out the big problems of common economic, civic and industrial welfare. It is hoped that, whatever the personnel, the approach of this commission will be from the standpoint of a faithful scientific study based on carefully accumulated facts.

There will be some knotty social problems, around which has raged considerable turmoil. These must be met bravely by both races, but aside from these there is the agricultural, housing, educational and city industrial program to perfect to the end that every citizen, white and colored, might look upon this as the greatest commonwealth in the land.

The appointment of this commission is in line with progressive dealing with the racial problem.

GOVERNOR TO NAME INTERRACIAL BODY

Names of Commission Authorized By Legislature To Be Given Out This Week

SURVEY TO BE MADE

White and Colored Members To Discuss Common Problems

Governor Albert Ritchie will name, sometime this week, the inter-racial commission authorized by the last session of the State Legislature, he told a representative of the AFRO-AMERICAN, this week.

This commission which consists of a number of white and colored men and women, will make a survey and recommendations dealing with Negro welfare in this state and report to the Governor at the next session.

While Governor Ritchie was not ready to make public the names of the colored members of the commission, he intimated that he had given the matter careful consideration and had gone over such a mass of matter dealing with the subject that he feels he will have no difficulty in finding an able group of men and women to serve.

May Make Survey

Although the group of men and women who presented the request for the naming of an inter-racial commission outlined a number of problems in a suggestive way, it is known that Governor Ritchie is appointing the commission with the hope that it will make an exhaustive and complete survey of the outstanding economic and welfare problems affecting colored people in the State and that constructive recommendations will result therefrom

The question of cooperation between the rural and city sections, the question of modern farm development, the question of marketing and distribution of farm products, the question of housing and health will be among some of the problems that wil be dealt with specifically.

Another question that may come prominently up to this body is the question of segregation and jim crow cars in the State of Maryland. Recommendations along this and other lines are expected to be made by the commission.

Race Relations—1924.

Improvement of.

Greenville S. C.
FEB 7 1924
Piedmont

GREER NEGROES THANK WHITES

(Contributed.)

The white people of Greer are standing by the colored people. They have built for us a six room school house, with an auditorium that will seat 600 people. This is a Rosenwald school and with his funds, this school cost about $8,000. They also bought the land and the school is completed and opened on the 4th of Feb. with four teachers. They have only asked the colored people to raise $1,000 for the seats. We believe if every town in the state would offer the colored people this same opportunity we would have a better people. But we only have one town of Greer in the State.

Again the white people say to educate the negroes makes more lawbiding citizen. We thank these white people for the interest they are taking in our people. We have three churches in our town, one of them brick that cost $16,000. With donations that was given us we paid $6,000 last year, and to show you that our friends stand by us we asked the merchants of Greer to give us a little sale, each one giving something to be sold at the sale, and don't you know that we had some valuable things to be sold. We realized from this sale over $100 for our church so the colored people of this little New York city don't care to ge up the road, but say it is good to be here.

Now we have a drive among our peoples, and also ask our white friends of this town and county also to help us in a book campaign to furnish a library in our town for the colored people. We ask our friends to not throw away your books when thru reading them, but send them to us. We thank you for sending us a book.

The library will be in the basement of Bethel church for the present. We feel to put the negro to reading means to us a better community, also better health and less crimes commited. Stand by us. Write Rev. J. B. Royal, or Prof. R. B. Sullivan, Greer, S. C. Reporter Rev. J. B. Royal.

Seneca, S.C.
Courier-Journal
JAN 16 1924

Says Ne[illegible]ning More [illegible]ict in South

Columbia, Jan. 11.—Bi-racial relations of the white people and negroes of South Carolina were injected into the hearing today before the joint session of the appropriation committees of the general assembly, when Dr. R. S. Wilkinson, negro president of the Colored Normal, Industrial, Agricultural and Mechanical College at Orangeburg, stated that the migratory movement of his race to the north and its consequent contact with a new enivronment and another peope, had made those remaining and the many returning more content with their lot in the south.

Dr. Wilkinson, in thanking the South Carolina legislature for its appropriations and cordial support in the education of his people, declared that the relations between the two races in South Carolina had never been more cordial and that the negro at last realizes that, in remaining in his native environment he stays with the people who understand him and are his friends.

Greenville, S.C.
Piedmont
JAN 31 1924

WHY THE RACES ARE FRIENDLY HERE.

The amity between the white and the negro races in South Carolina is not primarily due to the need of farm or other classes of labor. It is due to the fact that as a general rule the two races stay in their own places and obey the law.

The negro has become quite a fixture in South Carolina, owning thousands of dollars worth of property. He is intent on measuring up to citizenship standards on this account. He pays his taxes and he has his public and private schools and his costly churches, and these have greatly helped him.

Nobody has coddled the negro in this State and nobody has undertaken to hold his coat-tails when the urge came to him to seek greener pastures in the North and West. While this has been the rule, the migration from South Carolina on the part of the negro has not been alarming.

Another reason why South Carolina has quit lynching is that the courts have been doing their duty in enforcing the laws and our people have found out that lynching bees are not good for them. But the primary reason for the splendid showing South Carolina has made in this respect is that the negro has apparently decided that he would rather live than meet sure death, legal, or otherwise, for a certain offense.—Columbia Record.

South Carolina.

Richmond Va.
Christian Herald
FEB 2 1924

Here is a Piece of News.

Thirty-five hundred students in leading white colleges of South Carolina were recently given a new conception of the possibilities of the colored race through a tour of the State by Prof. George Carver, the famous Tuskegee scientist, under the auspices of the Commission on Interracial Cooperation, taking along a most interesting exhibit of his peanut, sweet potato, pecan, and clay products. Professor Carvey addressed the students of six big schools, and everywhere was cordially received. He made a profound impression. In every city visited he appeared also at the colored high school with a message of inspiration for the pupils. While the tour had no small measure of scientific value, its most important result was the deeper appreciation of the possibilities of his race which Professor Carver inspired in all his hearers. This result was most apparent, and was repeatedly commented on by observers.—*Ex.*

HIGH POINT N. C. ENTERPRISE
AUGUST 12, 1924

THE NEGRO CITIZEN

For a considerable period in the history of the south—a period which began in the nineteenth century and carried over into the twentieth—the negro citizen was a very poor reliance in any effort to locate or prosecute a negro criminal. When an officer, or even an unknown white man, went in a negro settlement he found it difficult to locate his man, regardless of what he wanted of him.

The closest neighbor of the negro sought grew blank of countenance when asked about the wanted man. Usually he had never heard of him. It was an era of suspicion, of distrust, a period resulting from misunderstanding and injustice. The fact that a change has come about of late years and that the negro is helping courageously to enforce the law against his wayward brother, is a testimonial not so much to the improved attitude of the white man toward the colered, as to the developing citizenship of the latter.

The negro is assuming greater responsibility as a member of the society about him. He is growing a higher character as a citizen, and growing it quickly. In the recent murder case at Lexington, it was a negro man who came forward with information that led to fastening the crime on two men of the race, a negro who declared he could identify the men. Some years ago, this would have been extraordinary indeed. More and more the negro is coming to recognize that he can better his own condition and that of his community by throwing in his lot with the white people who are striving to maintain law and order and he is doing it openly and courageously.

The Lexington Dispatch in its current number carries this expression submitted by the negroes of that community:

"We, the colored citizens of the city of Lexington and county of Davidson, deplore the horrible death of Mr. Charlie Garwood. Our sympathy and compassion is with his family and the community. We denounce the brutal crime that has been perpetrated and stand ready to aid the law in bringing the criminals to justice. We, as citizens of the city and county, have no time, shelter nor sympathy for people who commit such crimes.

"We stigmatize this hideous murder.

"We mourn the death of this good man and friend of ours."

The Dispatch adds:

"It is also stated that in case a local reward should be raised to supplement the $400 offered by the state of North Carolina that local colored citizens desire to contribute their share.

"It is understood that some of the colored people of the community rendered valuable aid in establishing the identity of the murderers and furnishing clues that might aid in their capture."

Editorially, The Dispatch, says:

"The reputation of South Carolina negroes in this community has been greatly damaged during the past 2 years. Most o fthe serious crimes in the county in which negroes have been concerned have been committed by negroes who came here from the state to the south. Very little serious crime has been laid at the door of Davidson county negroes for several years. They are, generally speaking, a fine law abiding group, especially so far as serious crimes are concerned.

"The migration north of local negroes and the large amount of construction work in this section during the past few years brought in quite a number of negroes from farther south, mainly from South Carolina. It would appear that this community got too many of the bad ones from that state. Not all who came here from that state are bad by any means, but the better

Race Relations—1924.

Improvement of.

Greenville S. C.
FEB 7 1924
Piedmont

GREER NEGROES THANK WHITES

(Contributed.)

The white people of Greer are standing by the colored people. They have built for us a six room school house, with an auditorium that will seat 600 people. This is a Rosenwald school and with his funds, this school cost about $8,000. They also bought the land and the school is completed and opened on the 4th of Feb. with four teachers. They have only asked the colored people to raise $1,000 for the seats. We believe if every town in the state would offer the colored people this same opportunity we would have a better people. But we only have one town of Greer in the State.

Again the white people say to educate the negroes makes more law-biding citizen. We thank these white people for the interest they are taking in our people. We have three churches in our town, one of them brick that cost $16,000. With donations that was given us we paid $6,000 last year, and to show you that our friends stand by us we asked the merchants of Greer to give us a little sale, each one giving something to be sold at the sale, and don't you know that we had some valuable things to be sold. We realized from this sale over $100 for our church so the colored people of this little New York city don't care to ge up the road, but say it is good to be here.

Now we have a drive among our peoples, and also ask our white friends of this town and county also to help us in a book campaign to furnish a library in our town for the colored people. We ask our friends to not throw away your books when thru reading them, but send them to us. We thank you for sending us a book.

The library will be in the basement of Bethel church for the present. We feel to put the negro to reading means to us a better community, also better health and less crimes commited. Stand by us. Write Rev. J. B. Royal, or Prof. R. B. Sullivan, Greer, S. C. Reporter Rev. J. B. Royal.

Seneca, S.C.
Journal and Courier
JAN 1 0 1924

Says Ne[illegible]ning More [illegible]ict in South

Columbia, Jan. 11.—Bi-racial relations of the white people and negroes of South Carolina were injected into the hearing today before the joint session of the appropriation committees of the general assembly, when Dr. R. S. Wilkingon, negro president of the Colored Normal, Industrial, Agricultural and Mechanical College at Orangeburg, stated that the migratory movement of his race to the north and its consequent contact with a new enivronment and another peope, had made those remaining and the many returning more content with their lot in the south.

Dr. Wilkinson, in thanking the South Carolina legislature for its appropriations and cordial support in the education of his people, declared that the relations between the two races in South Carolina had never been more cordial and that the negro at last realizes that, in remaining in his native environment he stays with the people who understand him and are his friends.

Greenville, S.C.
Piedmont
JAN 1 8 1924

WHY THE RACES ARE FRIENDLY HERE.

The amity between the white and the negro races in South Carolina is not primarily due to the need of farm or other classes of labor. It is due to the fact that as a general rule the two races stay in their own places and obey the law.

The negro has become quite a fixture in South Carolina, owning thousands of dollars worth of property. He is intent on measuring up to citizenship standards on this account. He pays his taxes and he has his public and private schools and his costly churches, and these have greatly helped him.

Nobody has coddled the negro in this State and nobody has undertaken to hold his coat-tails when the urge came to him to seek greener pastures in the North and West. While this has been the rule, the migration from South Carolina on the part of the negro has not been alarming.

Another reason why South Carolina has quit lynching is that the courts have been doing their duty in enforcing the laws and our people have found out that lynching bees are not good for them. But the primary reason for the splendid showing South Carolina has made in this respect is that the negro has apparently decided that he would rather live than meet sure death, legal, or otherwise, for a certain offense.—Columbia Record.

South Carolina.

FEB 2 1924

Here is a Piece of News.

Thirty-five hundred students in leading white colleges of South Carolina were recently given a new conception of the possibilities of the colored race through a tour of the State by Prof. George Carver, the famous Tuskegee scientist, under the auspices of the Commission on Interracial Cooperation, taking along a most interesting exhibit of his peanut, sweet potato, pecan, and clay products. Professor Carvey addressed the students of six big schools, and everywhere was cordially received. He made a profound impression. In every city visited he appeared also at the colored high school with a message of inspiration for the pupils. While the tour had no small measure of scientific value, its most important result was the deeper appreciation of the possibilities of his race which Professor Carver inspired in all his hearers. This result was most apparent, and was repeatedly commented on by observers.—*Ex.*

HIGH POINT N C ENTERPRISE
AUGUST 12, 1924

THE NEGRO CITIZEN

For a considerable period in the history of the south—a period which began in the nineteenth century and carried over into the twentieth—the negro citizen was a very poor reliance in any effort to locate or prosecute a negro criminal. When an officer, or even an unknown white man, went in a negro settlement he found it difficult to locate his man, regardless of what he wanted of him.

The closest neighbor of the negro sought grew blank of countenance when asked about the wanted man. Usually he had never heard of him. It was an era of suspicion, of distrust, a period resulting from misunderstanding and injustice. The fact that a change has come about of late years and that the negro is helping courageously to enforce the law against his wayward brother, is a testimonial not so much to the improved attitude of the white man toward the colored, as to the developing citizenship of the latter.

The negro is assuming greater responsibility as a member of the society about him. He is growing a higher character as a citizen, and growing it quickly. In the recent murder case at Lexington, it was a negro man who came forward with information that led to fastening the crime on two men of the race, a negro who declared he could identify the men. Some years ago, this would have been extraordinary indeed. More and more the negro is coming to recognize that he can better his own condition and that of his community by throwing in his lot with the white people who are striving to maintain law and order and he is doing it openly and courageously.

The Lexington Dispatch in its current number carries this expression submitted by the negroes of that community:

"We, the colored citizens of the city of Lexington and county of Davidson, deplore the horrible death of Mr. Charlie Garwood. Our sympathy and compassion is with his family and the community. We denounce the brutal crime that has been perpetrated and stand ready to aid the law in bringing the criminals to justice. We, as citizens of the city and county, have no time, shelter nor sympathy for people who commit such crimes.

"We stigmatize this hideous murder.

"We mourn the death of this good man and friend of ours."

The Dispatch adds:

"It is also stated that in case a local reward should be raised to supplement the $400 offered by the state of North Carolina that local colored citizens desire to contribute their share.

"It is understood that some of the colored people of the community rendered valuable aid in establishing the identity of the murderers and furnishing clues that might aid in their capture."

Editorially, The Dispatch, says:

"The reputation of South Carolina negroes in this community has been greatly damaged during the past 2 years. Most o fthe serious crimes in the county in which negroes have been concerned have been committed by negroes who came here from the state to the south. Very little serious crime has been laid at the door of Davidson county negroes for several years. They are, generally speaking, a fine law abiding group, especially so far as serious crimes are concerned.

"The migration north of local negroes and the large amount of construction work in this section during the past few years brought in quite a number of negroes from farther south, mainly from South Carolina. It would appear that this community got too many of the bad ones from that state. Not all who came here from that state are bad by any means, but the better

A DESERVING NEGRO.

NOT only in the South, but people all over the country have been talking about the tribute paid to "Uncle" Jaggers, a negro preacher in Columbia, S. C., last week. It will be recalled that "Uncle" Jaggers died at the age of 93 years, and after an active service in Columbia of three-quarters of a century. The community was not indifferent to the passing of "Uncle" Jaggers, because he had been a helpful character in his community.

Mayor Coleman by proclamation set aside thirty minutes, from 3:30 until 4 o'clock, the time of the funeral, for suspension of all business activities, and representatives of all walks of life, from bootblacks to bankers, paid tribute to the negro's memory. A fund has been started for a memorial.

Born a slave, the Rev. Charles Jaggers of the African Methodist Episcopal Church began preaching "from the fence corners," as he put it, as a boy, and for seventy-five years he never wavered from his one text, "Let this mind be in you which was also in Christ Jesus," from Philippians 2:5.

With contributions from white friends he established a misison for his people and an old folks' home. He devoted much of his time to carrying his Gospel, once more "from the fence corners," to prisoners in chaingangs.

At the end of each year he accepted a salary of 1 cent; his services, he insisted, belonged to God.

There is no difficulty about a negro of this type getting along in the South. People do not worry about the race question when dealing with men of the type of this humble colored preacher. It is not necessary for men like this who have their work to do and their mission to fill to go out of Dixie to find white friends. The South needs more negroes of the "Uncle" Jaggers type.

"Uncle" Jaggers.

No more will be heard upon the stair the halting footsteps of "Uncle" Jaggers as he, crippled of limbs and with body bent under the burden of ninety-odd years, made his weekly rounds collecting from "my white friends" that which was needed for the support of the Old Folks' Home, which he established in the Christian charity of his great old heart and was enabled through the spirit of simple faith to sustain and develop. And his faith was justified, for to none who came in the name of charity did the givers accord so unfailing a welcome.

A slave for a quarter of a century; a preacher for seventy-five years; a member of the Methodist Church and the founder and maintainer of a non-denominational mission; and the founder of a home for old folk at a time when he might have sought public charity for himself, the life of the Rev. Charles Jaggers was one of remarkable service. And his spirit seemed to defy Time and Tribulation until the Reaper two months ago took from his side the wife and the helper who had so long shared in his good works.

The life's work of this old Christian is finished and he has gone to the reward awaiting the truly "good and faithful servant," but in passing he has left a responsibility upon others; upon this community. In charity and as a memorial to its founder, the Old Folks' Home for aged and dependent colored men and women must be maintained. Who, or what organization, will take the leadership?

Uncle Jaggers

That was indeed a remarkable news item printed in the papers a few days ago telling of business having been suspended in Columbia, S. C., 30 minutes during the funeral of an old Negro missionary, a product of slave days, known as "Uncle Jaggers."

We do not know how generally the item was printed in Northern papers, many of which have delighted to tell about the way in which Negro people are supposed to be treated in the South, but we venture the assertion that not a great deal of attention has been paid in those papers to this incident, which showed so very plainly the affection held by a Southern community for an old Negro, who had been faithful and loyal to his community and to the people of both races.

"Uncle Jaggers," from all reports, was a most unique character.

Year after year he went about in his missionary work, thinking first of others, doing good in a multitude of ways.

He received the support in this work of many white friends and until the time of his death he had the confidence of the people of his community.

There is much in the example of his life and in the tribute paid by a great city on the day of his death that is worthy of study by other members of his race in South Carolina and in every state.

COLUMBIA TO PAY JAGGERS RESPECT

Mayor Coleman Proclaims Thirty Minutes Period.

FUNERAL AT BETHEL

White Minister to Take Part in Last Rites This Afternoon at 3:30 O'clock.

By proclamation of Mayor W. A. Coleman, Columbia will pause for a 30 minute period of respect to "Uncle" Charlie Jaggers during the funeral hour this afternoon. The mayor requests that places of business be closed from 3:30 until 4 o'clock.

Funeral services for the 93 year old Negro missionary to the poor, who died at the Good Samaritan hospital Monday night, will be held at Bethel church, corner of Sumter and Taylor streets, this afternoon at 3:30 o'clock. The Rev. E. A. Adams, pastor of Bethel church, will be in charge of the services. A white minister, to be selected by Gen. W. A. Clark, will also take part.

In his proclamation yesterday, Mayor Coleman paid a high tribute to "Uncle" Jaggers. The official announcement follows:

"The death of "Uncle" Charlie Jaggers means the passing of a unique and most remarkable character. A man who was more than 30 years old when freed from slavery and living some 60 years afterwards. One whose life was an example as well as an inspiration, not only to his race, but to white people also.

"I knew him practically all of my life and he was constantly working for the care and comfort of the poor and aged, for the crippled and the blind. Living continuously in an atmosphere of poverty and suffering, nevertheless he always had a smile on his face, happiness and good cheer in his heart and a simplicity of faith that was beautiful to know.

Unselfish in Work.

"So generally was he liked by our people that the confidence all reposed in him gave him entre everywhere and seldom was a deaf ear turned to his appeals, for it was well known that he dispensed unselfishly his charity where it was most needed among his people.

"Few, if any, of his kind and time are left and it is doubtful if we shall again have the opportunity to do honor to one of his race who so richly deserves it.

"It would be particularly fitting that the white people in Columbia, the Capital City of South Carolina, should recognize publicly his virtues and demonstrate the respect in which he was held, that our people here and those elsewhere, both white and black, [illegible] character such as his [illegible] regardless of his color or station in life.

"Therefore by virtue of the authority vested in me as mayor of Columbia and believing it to be the judgment of many of our best citizens, I am taking the liberty and to hereby proclaim a period of respect for 30 minutes from 3:30 until 4 p. m. Thursday, August 21, and respectfully suggest to our citizens that they close their places of business during that period, which is the funeral hour for 'Uncle' Jaggers."

The death of this faithful old Negro has brought sorrow to hundreds of friends, both the white and black. His cheery smile, his battered hat and his humble plea for financial assistance for his "old folks" will not soon be forgotten by the people of Columbia.

"Uncle" Jaggers had numerous ways of getting his worthy pleas before the people. Among them was a cardboard photograph which was taken on his 89th. birthday. Under the picture was a caption: "A Few Facts About Rev. Charles Jaggers, City Missionary." Below are the "facts" as inscribed by the friend of the poor:

Facts About Life.

"Born on Thomas Jaggers' estate and willed to Lemuel Easter, March 15, 1831, in Chester county. Mother named Easter Jaggers and father Kelley Jaggers. Hired out for five years at the age of nine. As a cart driver, when grading the Charlotte railroad, was converted by practical talks of Zeke Hemphill (colored man) at the age of 14. I at once began to try to lead others to Christ by preaching in the fence corners. At 15 years returned to my master and worked under the overseer for four years.

"At 18 years my master made me overseer over his hands and I feel that Christ has been my overseer and shepherd ever since, and I have been working without a salary for my Master, except one cent a year.

"I have been living and working in Columbia for over 50 years for the old colored people and I feel that the students and the Lord have been my guide, and all the good people, white and colored, have helped me take care of the old people, and my Old Folks' Home is located at 2120 Elmwood avenue. It has eight rooms in it, but we need 20 to take care of 25 people.

"We also want a mission school with practical side to teach the children to work.

"May the Lord bless you all, and pray for me that my faith fail not on my 89th birthday."

The honorary pallbearers this afternoon will be from Negro ministers of the Columbia churches. The actives will be: H. E. Taylor, Edward Lott, D R. Storks, J. A. Roach, M. S. Stuart and L. A. Hawkins.

THE COLUMBIA STATE recently brought out staff correspondence by McDavid Horton, managing editor, describing St. Helena's Island off Beaufort and the work of Penn School there. Mr. Horton included a number of excerpts from the "remarkable series of articles" written by Miss Cooley for Survey Graphic in which the "story of the island is told with humor and acumen." The correspondence has been reprinted by the publisher of The State, Ambrose E. Gonzales, and distributed as a twenty-page pamphlet "as a contribution toward racial adjustment." Mr. Gonzales is himself one of the most unique interpreters of the Negro life in the Coast region.

Race Relations—1924.

Improvement of.

Tennessee.

JAN 6 1924

Negro Educator Pleads for Good Will Spirit Between Races

BY REV. T. O. FULLER.

To The Commercial Appeal:

My interest in my race and in all the people in the section in which I have lived for many years inspires me to ask space in your columns for a message on an important phase of our race relations. So much has been said and written on the race question that it is exceedingly difficult to find a new thought or a new angle of approach. Believing, as we do, in the unity of the human race, we are led to feel that the friction that so seriously affects the harmonious relations among racial groups is, very largely, if not wholly, due to a faulty mental attitude. The question, then, arises how can proper adjustment be had as that there may be peace and harmony in our community life? Our society is composed of different races and nationalities, different in color, creed, traits, ideals, intelligence and culture, each making some contribution, whether large or small to the happiness and well being of the whole. There are certain lines of contact that run all the way through the community, like capital and labor, employer and employee, landlord and tenant, physician and patient, lawyer and client, merchant and customer. We, then, break up into various social groups, political groups, religious groups, each moving in their own circle and raising their own standard. In the government, we are all citizens, whether directly participating in the administration or not, and all owe allegiance to constitututed authority and are entitled to the equal protection of the laws. Our financial support is given through the payment of taxes which provide revenues for the support of the schools, the payment of the salaries of officers and employees, the building of parks, streets, public buildings and the maintenance of utilities owned by the government and used for the public welfare. We give moral support by assisting the oficers in the detection and arrest of criminals and appearing as witnesses, serving as jurors and giving information to those charged with the execution of the laws and the preserving of the peace. Without this support, there could be no orderly government, and our civilization would be a farce.

With so many interests in common, we are often made to wonder why so much hatred so much prejudice, and so much group antipathy is permitted to remain among us to the destruction of comity and co-operation, so essential to handling of our common tasks. Is it not true, that what benefits the community as a whole, benefits every member thereof—whether he be black or white, rich or poor? Whenever a wave of prosperity strikes a community, the man with the capital and the man without capital are both beneficiaries of that prosperity, to a greater or lesser degree. The same is true when a community is in the grip of hatred and prejudice.

Every member is made to feel the effects and is to some extent a sufferer. Nothing delights the writer more than the fact that he has risen above race prejudice. In fact, there is no hatred in his heart against any man, whatever may be his race, his color or his religion. He would see to it that every man has justice and a fair chance in the race of life. The truth is he has race preference and feels a special call to his own group, but in lifting them he would not hinder the members of any other group from reaching their highest possibili-

ties. He believes that every group has what he has called race preference and some have been unable to hold that sentiment in the zone of safety and sanity, while others of both races have permitted this preference to become vitiated and intensified into prejudice, hatred and group antipathy, so that they find themselves unable to see and appreciate that which is good and praiseworthy in the members of other groups. This is unfortunate since there are so many problems whose solution demands our united efforts. When I think of the contact and relationship between the white and black people of the south during the past three centuries, and when I note how the one has served and helped the other in the various crises that have arisen, and when I listen to the stories of devotion and incidents of loyalty recited by the grizzled remnants of rapidly disappearing racial groups, the memory of which is cherished, more or less, by the descendants of both races, I sincerely believe that the antipathy between the races in our section today is largely a matter of psychology and therefore can be overcome and adjusted. Misunderstandings too often arise from the assignment of wrong motives or wrong ideals to the people of other groups, or the misinterpretation of the purposes, the desires and the ambition of others. Prejudice has its basis very largely in selfishness, which fixes an ideal or standard and then closes the avenues of approach to this standard and ideal on the part of others by those more highly favored. This prejudice is met by those less favored in a spirit of resentment and retaliation against what is regarded as unjust discrimination, restricted freedom of action and a denial of the right to participate in that which is believed to be the privilege of every member of the community.

Prejudice is both dangerous and destructive and is also an economic handicap. It creates a feeling of superiority or self-sufficiency, which limits expansion and hinders growth. It entails unnecessary expenditure of vital energy in the digging of trenches and building barriers for protection against an imaginary foe. Prejudice fixes an attitude of hostility between neighbors that prevents the exchange of valuable assets and resources that might otherwise be utilized and appropriated for the common good. It divides communities into hostile groups and chills the growth of good fellowship. This mental attitude is largely a matter of psychology, in my opinion.

The records of our criminal courts abound with evidence to show that most of the homicides were committed by persons who were defending themselves against an anticipated assault from a person unarmed and utterly harmless. The man fired because he "felt that his life was in danger." Hatred gives evidence of an abnormal state of mind and every move of the supposed adversary is interpreted as a "hostile move" which calls for drastic action in defense.

An idea works in the mind like the leaven in the meal. Thought builds sentiment, which, in turn moves the individual to action. Thought must be given a pure and clear field in which to grow. Thought arises from (1) contact (2) reading and (3) environment. The very best of all races should find some angle of helpful contact with other neighbor races. The actions that follow contact fix and establish relationships. The crime that shocks society grows out of the contact of the vicious elements. There are some good, some honest, some truthful and praiseworthy in every racial group and more time should be spent in blending the efforts of those people in measures," for the common good. The pen is said to be "mightier than the sword." The press is a power in that it prepares the story, shapes the thought, and directs the actions of thousands of members of a community in the same hour. There is no more responsible factor in any community than the one who writes the newspapers—such a man should be an unselfish, and as conscientious as the minister who speaks from the sacred pulpit. Many who read the papers never go to church or hear a sermon and the newspaper is the chart by which they travel. Another agency which is active in shaping the mental attitude is wholesome environment. Dwellers in the slums and in alleys have but little respect for themselves and less respect for others. Their manner of life dries up the milk of human kindness. They subordinate the moral and spiritual elements within them to the animal and selfish. These methods of life should be eliminated. The poor should be made to see the beautiful and the attractive things of life. Parks and playgrounds that draw out the better sides of their natures should be available. People who are constantly made to feel the heavy hand of the law and are trained to fear the officers, will not love the government. The humblest child should be made to feel that the streets, the lights, the playgrounds and the beauty spots of the city are for his comfort and happiness. The psychological effect of this would be astonishing. A smile, a pleasant look, a kind word, or deed, would work wonders with those who otherwise might not expect such from us.

Recently, I saw 5,000 happy black children receiving gifts, in one of our city parks provided by public spirited citizens, of another race, for the most part. The psychological effect of this incident is beyond calculation. It served to create friendly feeling that will help amazingly. Every one can help in this work of readjustment of our mental attitude.

Expect the best of the other fellow; give him credit for good intentions; presume that he is an honest man, rather than a thief. Not every man is a lyncher or a rapist because some member of his race group has committed such a crime. Allow each man the opportunity of making his own record by which he is to be judged. Presume that others love justice and freedom and the common courtesies, and conveniences of life and then will follow such a change in the attitude of our racial groups toward each other that the work of race adjustment will go forward by leaps and bounds.

Isolated acts of kindness, at long intervals, do some good, but a little thoughtful kindness whenever there is contact, in the home, in the streets at public places, on the farm and on the job, greatly influence and shape the mental attitude and determine whether persons are to be regarded as friendly or unfriendly in the community in which they live. Race adjustment can be helped by orators and lecturers, and social workers. Organized committees with extensive programmes and liberal views are to be commended. They are on the right road and are getting some results, but the task is mine, is yours and is everybody's. The spirit of good will must be shown all along the line. Whenever there is contact, there is the opportunity and while the work is being done among the older ones, the children should not be neglected, for too often, they are sent from the hearthstone with the spirit of hatred swelling in their breasts. Speed the day when this shall disappear and friendly relations shall be established among all groups. The year 1923, which has just passed into history, was remarkable in that many acute situations affecting our race relations in the south were met and handled. The fact that we survived them gives evidence that the leaven of conciliation is effectively at work. At no time in the last decade, has the press had a stronger backing from the leaders of thought and action in the south than during the year which has just closed whenever a position has been taken in favor of justice and fair play. The press moulds sentiment but it is also influenced to a large degree by the prevailing sentiment in the community. The press seldom goes very far in advance of sentiment. Therefore I cannot but feel that we are slowly but surely making progress along righteousness, and that the year 1924, which is just dawning will stand like a white marble of opportunity upon which the sane, practical and conscientious workers for a better country and a closer co-operation between the races can chisel their best and most enduring ideals.

"I know of no man who is doing a greater work for his people."—Hon. George R. James, member Federal Reserve Board.

DR. GRIGGS TO SPEAK.

Campaign for Betterment of Race to Be Started March 31.

The Negro Baptist Ministers' Alliance, through its religious and civic betterment committee, has selected Monday night, March 31, for an address by Dr. Sutton E. Griggs, which is to inaugurate a campaign which has for its object the working of a fundamental change in the situation of the negro race. The meeting will be at Church's auditorium.

It is the purpose of the movement to catalogue definitely the non-social and the anti-social traits that have operated to retard negro progress. The religious forces in the race are to be informed of the part they are to play in the elimination of undesirable traits.

Dr. Griggs, the promoter of the movement, has succeeded in interesting religious, educational and civic leaders throughout the country in his programme and a general movement is contemplated. Negro leaders in Chicago have voted to introduce the movement there at a date in the near future when Dr. Griggs can deliver the opening address.

The committee under whose auspices Dr. Griggs is to make the address urges every thinking member of the negro race to hear it. The subject of the address is, "Revelations of Nature Helpful to Mankind."

The committee calls attention to the following tribtues paid to Dr. Griggs as a civic worker, orator and thinker:

"He is doing a work unsurpassed by any man I know."—Dr. L. K. Williams, president national Baptist convention.

SOUTH SOLVING RACE PROBLEM

It was after a race riot in Atlanta that Christian leaders of both races came together, studied the problem together, and together began a program which has since been contributing to the peace of the city and to the health, happiness and prosperity of both races. Of course, as we are frankly told, this doesn't mean that the problem has been solved—the racial problem has not been solved anywhere—but, as the Presbyterian Advance, of Nashville, Tenn., points out, it has been attacked wisely, vigorously, practically and in a Christian manner by the commission on interracial co-operation and the result is that the solution seems much nearer than it seemed five years ago. What is being done in the South might be copied with considerable advantage in some other sections of the country, where massacre and mob outrages and mass expulsion have discounted a rather commonly accepted idea that lynching bees are a product exclusively of the South.

The fires of racial animosity flared up with deadly menace after the armistice, and it was then that the interracial commission was established. State and local committees were organized throughout the South, and dangerous sparks extinguished. The immediate crisis having been met and the effort so thoroughly justified, interracial committees were set up in every Southern state and in 800 counties. These committees, writes Robert B. Eleazer in the Advance, frankly face and discuss all points of friction or danger, and seek to obviate them. Whatever may be the complaint, the committee hears the case with open and sympathetic mind, and takes such co-operative action as seems necessary. In many communities, we are told, the efforts of the committees have been notably successful. Threatened riots and lynchings have been prevented, injustices of all sorts have been corrected, educational and health conditions have been improved, co-operation for mutual welfare brought about, and relations of frankness and confidence established. The commission does not attempt any ultimate program of race relations. Who, asks Mr. Eleazer, can at this stage formulate one? But it is "doing the next thing," insisting in every community where race relations are an issue that the best people of both races take the matter in hand, with the determined purpose of substituting good-will and justice for distrust and suspicion. Here are some of the things accomplished:

"The facts about lynching have been carefully digested and given the widest publicity. Special laws for the prevention and punishment of mob violence have been studied and efforts put on foot to have the laws of certain states strengthened at this point. Maps of the Southern states showing lynching areas and data have been prepared and used in the big summer conferences, in the colleges of the South and in other groups.

"In Georgia much attention has been given to the collection of evidence and the prosecution of participants in lynching cases. Twenty-two indictments have been returned and four convictions secured with peni-

tentiary sentences. In prvefous years indictments in such cases were practically unknown. Legal aid has been extended in a number of cases in which Negroes have suffered from mob violence, exploitation and the like, including that of the famous 'Williams murder farm.' Several thousand dollars have been raised locally for this purpose. It is believed the results have been quite salutary.

"The efforts to secure better educational facilities for Negroes has been everywhere an important part of the work. Scores of fine schools have been built, participation in bond issues secured, terms lengthened, salaries raised, etc. In Atlanta alone $1,200,000 is now being expended for new colored schools as the result of an agreement negotiated by the local inter-racial committee.

"The commission has primary responsibility for the promotion of national Negro health week in the South, and its committees are active everywhere in behalf of better health conditions. The Georgia and South Carolina committees have colored nurses put in the state health departments for special work in behalf of mothers and children, several hospitals for colored people have been secured and efforts are on foot in a number of cities to promote better housing and sanitary conditions.

"Investigations have been made as to traveling conditions and other public utilities, and relief or improvement secured in many cases. Swimming pools, playgrounds, libraries and similar facilities have been provided in a number of cities. Membership in marketing associations has been secured for Negro farmers. Grievances of all sorts has been investigated and relief afforded.."

Courses on race relations are now being given in more than a score of colleges, we are told, and the commission is seeking a plan whereby such courses may be introduced into the public schools of both races. Close contact has been maintained with the religious groups, and the work has been formally approved by practically all Protestant denominations, some of which are giving it financial support. In eleven Southern states committees of women have been organized, and these are studying the conditions of negro life with special reference to the home, the school, and the church, and are seeking to promote similar study in all local women's organizations, clubs and missionary societies. "The unmeasured condemnation of lynching invariably voiced by these groups has been a powerful factor in awakening public sentiment to the enormity of the evil." An evidence of the growth of understanding and co-operation between the races is that negro agencies are now being included in practically all community chest campaigns in the South. Notable results have been achieved in Tennessee, where James D. Burton, an elder of the Presbyterian church, is in charge:

"Twenty-five modern school buildings for Negroes, ranging in cost from $10,000 to $75,000 each, many Rosenwald schools, a library and playground in Chattanooga, a hospital in Bristol, a better housing program inaugurated in Knoxville, a state school for delinquent colored girls, the appointment in Nashville and Memphis of chamber of commerce committees on Negro welfare, enlistment of the co-operation of the state boards of education and health—these are among the concrete results achieved in Tennessee. Mr. Burton calls the white and colored committees together for joint conferences from time to time. This program is typical of what is being done throughout the South, with the exception of two or three states where the commission has been unable to maintain secretaries because of financial limitations. Even in those states, however, the leaven is at work through state and local committees.

"It should not be understood from the above that the race problem in the South has been solved. Only a beginning has been made. But it is a hopeful beginning."—Literary Digest

THE INTER-RACIAL LEAGUE

PRESIDENT W. J. HALE AND SEC'Y ROBT. E. CLAY

CAMPAIGN PLANS NOW BEING FORMULATED FOR FUNDS TO PUSH THE WORK

Nashville, Tenn.
October 13, 1924.

The Inter-Racial League of Tennessee of which Dr. W. J. Hale of the A. & I. State Normal is President Honorable J. C. Napier of Nashville is Treasurer and R. E. Clay of Bristol Tenn., Secretary, has decided to launch a State wide campaign for funds to do the Inter-Racial work. The resolution to launch this campaign was passed at the annual meeting of the Inter-Racial League at the A. & I. State Normal in July.

For five years the leading white and colored people all over the State of Tennessee have led the way on the definite Inter-Racial program of Education, Health, Housing, Publicity, Justice at Court, Recreation and Charity. All these years the funds to do this work have been furnished by the white friends. Not a single person has been asked to give money towards this work. Hundreds of school houses have been built throughout the State, State wide health campaigns have been launched successfully through this movement. Parks and recreation grounds have been provided by the city officials in the different cities through the efforts of the leaders of the Inter-Racial movement, and economical conditions have been greatly improved.

Owing to the lack of funds to do this work, the Inter-Racial League has decided to launch a campaign and carry the appeal to every colored man and woman in the State and ask them to give one ($1) dollar each in order that this movement might go forward. Mrs. M. L. Crosthwaith of Fisk University and Dr. J. A. Lester of Meharry Medical College have been selected as the State wide directors for this campaign. Divisional captains and team workers for every county and community will be selected by the directors. The campaign begins Oct. 15th and lasts until Nov. 15th. The directors and a selected committee of colored leaders met in the colored Y. M. C. A. last night and decided to begin the campaign in Nashville, Davidson county and extend throughout the State.

Dr. W. D. Weatherford, Chairman of the Inter-Racial Commission of Tennessee, J. D. Burton, Inter-Racial Secretary of Tennessee, Alabama and South West Va., and Dr. Edwin Mimms, Chairman of Davidson county Inter-Racial committee are cooperating heartily in this movement and it is hoped that every colored person in Tennessee will at least contribute one dollar to this great cause.

Every dollar given by the colored people will be matched with another by a great foundation.

Negro Commerce Body Organized

E. N. Farris, manager of the Board of Commerce, carried the extension program of the organization into the negro section of the city yesterday afternoon and organized a negro Chamber of Commerce, the meeting being held in the Carnegie library, on Vine avenue. About 60 of the progressive negro citizens gathered for the meeting and Mr. Farris said it was one of the most enthusiastic meetings he had addressed in the campaign.

Dr. C. R. Wood was elected temporary president of the organization and L. C. Lillison was made secretary. A committee on conferences was appointed to meet with other progressive members of their race to outline plans for the next meeting, at which a permanent organization is expected to be effected.

Inter-Racial League At State Capitol

MASS MEETING TONIGHT IN THE HALL OF REPRESENTATIVES—GOVERNOR EXPECTED

MANY PROMINENT MEN AND WOMEN OF BOTH RACES PLACED ON PROGRAM

In the hall of Representatives of the Legislature of Tennessee, the Inter-racial Mass Meeting is to be held tonight. It is expected that the largest crowd and the biggest attendance in the history of the Inter-racial League Movement of this city will be present. Many outstanding people of both races are scheduled to appear on the program It will be the wind-up of the Membership Campaign that has been under way in Middle Tennessee for the past sixty days.

The Campaign has been pushed by President W. J. Hale, and the Executive Secretary, Mr. R. E. Clay. It has had the solid support of most of the fraternal organizations, the Woman's Federation and the church people. Mr. Clay stated that he expected that fully 2000 members will have been added to the movement by the time the Mass Meeting closes tonight.

Gov. Austin Peay is expected to grace the meeting with his presence and to make an address. He is to be followed by a number of other men and women who have been in sympathy with the movement since its beginning in Nashville some years ago. A full report of the work accomplished by the League will be given by Mr. Burton, the Secretary from Atlanta, Ga., and by Mr. R. E. Clay, the Executive Secretary of Bristol, Tenn. The meeting is to be supported by a program and several special musical selections. The plans for the work for 1925 will be announced during the evening. The following are the officers and workers of the Inter-racial League:

W. J. Hale, President; Dr. J. A. Lester, Director General of M.; R. E. Clay, Executive Secretary; J. C. Napier, Treasurer; Mrs. M. L. Crosthwait, Director Woman's Division M; Divisional Capt. Middle Tenn., Mrs. Frankie J. Pierce; J. D. Burton, State Sec., Commission on Inter-Racial Cooperation A. R. Turner, Sec. of Membership; Divisional Capt., W. Tenn., Mrs. Cora P. Taylor; Divisional Capt. E. Tenn., Mrs. J. J. Johnson.

Negroes Planning Commerce Body

A chamber of commerce to be composed of Knoxville negroes will be formed this afternoon at the branch library on East Vine avenue. Number of leaders among negro business men will be present and representatives from most of the organizations now functioning among negroes will send delegates.

The movement for the organization was started by Dr. T. R. Wood, who has been assisted by Prof. H. H. Long of Knoxville college. Letters have been sent out with invitations to the meeting and the responses received indicate that the negroes are very much interested in this new organization.

When formed the chamber of commerce will be affiliated with the Knoxville Board of Commerce. Manager E. N. Farris highly commends the proposed organization and states that through it the plans of the larger white organization will receive the co-operation of the negroes. Mr. Farris pointed out how valuable the negro organization would prove in clean-up campaign, anti-fly work and in numbers of efforts of civic improvement. The plans of the white people can be given directly to the negroes through their chamber of commerce and thus the work of all the people would be amalgamated in promoting a greater and better Knoxville.

Some of the leaders among the negroes who will attend the meeting this afternoon are James L. Smith, A. B. Murphy, P. H. Dawkins, A. R. Wheeler, F. E. Hardy, Dr. H. M. Green, John Penn, William A. Bacon, Charles Jackson, Clarence Graham, U. S. Clark, L. M. Morse, J. H. Lee and others.

Race Relations - 1924.

New York.

Improvement

The Work for Racial Justice

By STEPHEN A. GILLIS, in Columbia Magazine

FOR more than 40 years a zealous priest has been devoting his life to a cause that the average member of his faith knows and cares little about, the cause of the salvation of the Negro. When Monsignor Burke opened his first mission for Negroes in the Church of St. Benedict the Moor in New York city, the Colored ministers of Gotham held a mass meeting in which they denounced him to the heavens as one who would re-enslave their race. These gentlemen of premature judgment—if any of them are living today—have had ample time to reconsider their verdict delivered precipitately before the evidence was in. No white man in the United States has done more for what is truly the uplifting of his Colored brothers than Monsignor Burke, a hint of the importance of whose life and work can be gathered from this article.

Msgr. J. E. Burke

IN AN office in the Metropolitan building in New York city, you can find at his desk any morning, Rt. Rev. Msgr. John E. Burke, director general of the Catholic Board for Mission Work Among the Colored People. A venerable looking man is Monsignor Burke. Forty-five years ago he was ordained to the priesthood, and 40 of those years he has spent working for the Negro.

At the close of the Civil war in 1865 Catholic Negroes numbered about 200,000, a little over 4 per cent of the total Colored population of four and a half millions. Those Catholic Negroes were mostly slaves held by Catholic slave owners. Today the Negro population is almost twelve millions, while Colored Catholics number less than 250,000, or 2 per cent. Negro Catholicity has not kept pace with Negro growth. The fault for this lies not with the Colored man, for until recent years the church practically left him to shift for himself. That so many of the Race have clung tenaciously to the faith in spite of the apathy of the church is one of the brightest pages in the annals of American Catholicity.

When Father Burke took charge of a little Negro church in Bleecker St. 40 years ago, conditions for the black race looked gloomy. As late as 1907 when the Catholic board was organized, there were in the United States only 30 Negro missions with resident priests. Five thousand children were receiving education under Catholic auspices, but there were no schools for secondary or higher education, and all of the existing institutions were poorly equipped and unattractive. Today about 200 priests are working among the Negroes; 69 new parishes have been added and 24,000 children attend parochial schools. Teaching in these schools are 700 sisters, almost 400 of whom are Colored. The Catholic board spends about $55,000 annually for educational work. This is a mere pittance when we consider the $1,000,000 appropriations of single Protestant denominations, and there are more Catholics in the United States than there are members of any single Protestant sect.

Brighter Days Ahead

Father Burke's work has been retarded greatly by lack of a Colored clergy. Father Joseph A. John, L. A. M., who was ordained in New York city last June, is the fifth Colored priest in the United States today. But brighter days are coming. The fathers of the divine word have established St. Augustine's Mission House at Bay St. Louis, Miss., for the education of Colored young men for the priesthood. Although started under a great handicap for lack of funds, this college has just completed a successful third year with 25 splendid students.

There are three communities of Colored sisters working in the mission field. The oldest of these was founded in 1827, and the latest in 1917. The following story is reprinted from a leaflet issued by the Catholic board, and speaks for itself:

An elderly sea captain, employed in the coastwise service, a Catholic and a native of Louisiana, told us how an incident changed his mind and feelings toward the Colored sisters from hatred to love.

"Two years ago," he said, "a Colored tug-hand was thrown from the tug into the river while they were helping us to dock in New Orleans. No one cared much, nor did we stop our work a moment, but some one fished him out and threw him, half dead, on the dock. As long back as I can remember, two Colored sisters had been coming to the docks begging for an orphan asylum and a home for the aged which they conduct in that city. I was always ashamed of them and hated to think that the Catholic church permitted 'Niggers' to wear the habit of nuns. This morning, the two sisters went to the half-drowned tug-hand, removed his wet clothing, and wrapped him in blankets which a steward threw them from the ship. Then, kneeling on the planks, they kneaded his chest and lungs, expelling the water and assisting respiration, chafing the temples and hands till they nursed him back to life.

"We sailors," said the old captain, "are a pretty hard lot of men, but I saw that day among those sailors and longshoremen more moist eyes than I have seen in my seafaring experience. Some of our rough fellows gave those nuns half of their pay."

Show No Prejudice

Then turning to us he said solemnly and with conviction: "If the Negroes ever become Catholics, the Colored sisters will be the instruments. For they exemplify in a heroic degree the noblest characteristics of the Race. They arouse no race prejudice going about their work of charity, and they show their people in a concrete way Christ's love for the poor and lowly."

For almost 100 years the Colored sisters have been the chief instruments in keeping alive Negro Catholicity in the South, working under the almost overpowering obstacles of poverty, prejudice and hate.

Perhaps of all people working for Negro betterment Monsignor Burke is the most hopeful. He sees better things in store for the Colored race than the Negro ever hoped for, and sees them through the Catholic faith. He sees the dawn of the awakening of the entire Catholic conscience of the United States, something he has worked for, prayed for and work for, for the past 40 years.

Prejudice is, of course, the greatest obstacle to the work of all those engaged in the Negro mission field. If we stop to analyze our prejudice for the Negro we must admit that it certainly cannot be reconciled with the teachings of Catholicity. In spite of the civil rights bills that have been placed on the statute books of several northern states the Negro is still insulted and humiliated by practically all public hotels, restaurants and theaters. It is almost impossible for the Colored man or woman to get service in most of our hotels and restaurants. Why? The chief argument of those opposed to treating the Negro as a human being, is that to do so will encourage miscegenation. A ridiculous and false presumption from the writer's point of view. Catholics and Jews not only eat together in public places, but they intermingle socially as well. Mixed marriages between persons of these beliefs are very rare. And most assuredly the distinguishing mark of color would be a stronger detriment to intermarriage between white and black than is that of religion between the Catholic and the Hebrew.

Jim Crow Practices

Not being allowed to eat in public hotels and restaurants is one of the things that the better class of Colored people feel most keenly, not only for the humiliation it implies but also for the inconvenience it entails. Any number of cases could be cited where respectable, educated Colored people had to go without a meal for the simple reason that they could not buy service at any price.

This prejudice against allowing so-called inferior people to eat at the same table with us probably originated in the stone age. The cave man refused to eat with a stranger because he feared the stranger would steal his food. The dog and most of the lower savage animals will not eat with strangers of their kind for the same reason. Is it possible that in refusing to let the Colored man eat with us we are simply imitating the customs of the savage brute?

America is the only country in the world that draws the color line. The minute a black American leaves his own country, the land that he fought for and died for, he is treated as a human being. Whereas, we Americans, not only stand for this condition, but actually demand ostracism of the Colored. We demand that they pay a first-class railway fare for third-class service; that they pay their full proportion of taxes and still be deprived of representation by franchise in spite of the fourteenth and fifteenth amendments. We demand that the public school moneys in some states be spent in the proportion of $2 for a Colored child and $20 to $25 for a white child.

4,000 Lynched

In a little more than a quarter of a century we have looked on calmly while 4,000 of our citizens have been lynched, 83 of whom were women. Only last year we were disgraced by 64 lynchings, and not a murmur of protest was raised. Some of the victims were lynched for the most trivial offenses; some were absolutely innocent; some were lynched for talking back to white men. A black man is lynched for passing a disrespectful remark to a white woman. In some sections of the country a black woman would not dare go into a court of law to demand punishment of a white man who had committed rape upon her under the most brutal circumstances.

The black man is here to stay. He is one-tenth of the whole great United States of America, and his race is not dying out. In the past 50 years the Colored population has more than doubled by births, none of the increase being augmented by immigration as was the case with the white population. In spite of the hardships of disease, poverty, prejudice, hate and the most shameful injustices that have ever been inflicted upon any people, the Colored race is growing not only in numbers but also in education, in thrift and in all things that tend to higher citizenship. Each succeeding year a steadily increasing stream of Colored graduates is flowing through our universities, colleges, high schools. As the black man hews his way more and more into the light of knowledge, the poisoned sting of the white man's scorn sinks deeper and deeper into his soul. In business, art, science, in the trades and all the ordinary pursuits of life he is pushing himself to the top, in spite of the combined organized efforts of a large proportion of the white race to keep him in slavery. He is rising through sheer push, the push of natural forces which no human power has ever been able to stop.

And here Monsignor Burke wishes to remind Catholics, Knights of Columbus in particular, that it is not the Catholic avenues of education through which the black stream is flowing. Sad as it may be to relate, the fact remains that the doors of many of our Catholic institutions of learning are closed to all members of the Colored race. This is unfortunate, at least from a Catholic standpoint, for it almost seems as if Catholicity is the only faith that can withstand the acid test of higher education. A large percentage of those of non-Catholic creeds who climb to the higher spheres of intellectuality drift perilously near infidelity, while Catholics, especially those trained in Catholic institutions, can secure university degrees and keep their faith intact. How many practical Christions or Orthodox Jews de we find among the extremely radical element that is opposed to our American institutions of government?

Break Comes

The Colored woman leaves our northern university, college or high school filled with hope and ambition. But she has hardly left when she discovers that her white chums of college days no longer recognize her. She learns that the white world does not credit her merit nad refuses even to consider it. But worst of all, it gradually dawns upon her that there is an almost universal belief among white men that all Colored women are "easy." Then she goes into a mental state of hatred for the entire white race and in this state her children will be born. And we whites calmly take it for granted that those children will gladly shed their blood for us if we ever get into serious trouble!

The loyalty of the Colored American cannot be questioned today. But the oppressed have always rebelled sooner or later, and history has always repeated itself. The Negro is not only developing highly intelligent leaders of his own Race, he is being organized as well. We are herding his people together like sheep, forcing segregation upon him, and we do not seem to see that this will give him the better opportunity to concentrate the full force of his organized power to justly oppose the worst oppression that has ever been inflicted upon a race. Segregation is a breeder of hate and race riots. This warning is absolutely not a far-fetched statement of conditions. Almost all the literature that the Colored person writes teems with the intensity of his feeling against white oppression.

What are we doing? Where will it end? Only the dullest fool would think that such a condition can go on forever, that the Colored man can docilely swallow our insults, humiliations and brutalities, and then in time of trouble rally to the assistance of the white man who despises him. In all history there is no record of any such docility among human beings. Caucasians particularly, have always fought oppression, and we must not forget that the Colored race of America today is in a very large proportion of Caucasian blood. Hardly more than 50 per cent of the total Negro population is full-blooded Negro.

We as a nation, and also as individuals, have everything to gain and nothing to lose by giving the Negro justice. There are few—I know of none—individuals or organizations who have lost in social prestige or in a financial way by advocating fair treatment for the Colored American. Rowing against the current of natural development is a task that no human agency has yet been able to accomplish, for, sooner or later, impassable rapids are encountered. If we saw a man hacking at one of his arms trying to render it useless, we would put him in a home for the

insane. As a nation, that is exactly what we are doing: hacking at one of our national arms, our Colored citizens, trying to keep it in a state of numbness because its color happens to be darker than our other members.

Only the institutions that row with the current survive. In business, organizations that rob the future to satisfy the greed of the present soon go under. The greatest examples we have of extending thrift to future generations are our systems of insurance, particularly of life insurance.

Roast Citizens Alive

On the other hand, a disaster seems to follow in the wake of those who oppress the lowly. Organizations that deny the right of full American citizenship to our Colored people typify barnacles of prejudice that adhere to our national ship of state, impeding our progress and making us the laughing stock of the world. Our boasted Christian democracy would be a joke if it were not so hypocritical. We allow lawless mobs to publicly roast alive citizens who have been suspected of even slight crimes. For every white woman outraged by a black man who can count the number of black women outraged by white men? How many of us ever stop to think that at this very instant, in some parts of the country, the life of almost any respectable Colored man is at the mercy of any criminal white woman who might wish to have him lynched? A cry raised against a black man by a whtie woman means almost a sure lynching. Such is prejudice!

Christianity and Race Problems

A recent development in projecting thought into the field of race relations has come with the Commission on Race Relations of the Conference on the Christian Way of Life (reported on under the caption "The Inquiry" in the last issue of INFORMATION SERVICE). This Commission proposes to promote discussion of the nature of relations between different racial and national groups in America and to discover methods for conserving goodwill, averting friction and securing better adjustment. Launched upon the theory that race relations are based upon mental attitudes, the Commission proposes to examine conflicting attitudes and beliefs and the facts upon which they are based as a means to the removal of wrong attitudes and their accompanying injustices, suspicions and prejudices. The proposal is not to undertake the usual method of logically worked out surveys made by experts but to create widespread discussion among groups and between individuals, to the end that action will result from these discussions.

The Commission proposes to make available for those participating in the discussion concrete material which will enable them to compare their experience and knowledge with the wider experience and knowledge of others. It is hoped that through such studies and discussions there may be a discovery and examination of specific measures in the light of the ideals and conduct of Jesus and of the history of the Christian Church. In this way there may arise new resources for dealing with the problems involved, and those taking part in these studies may themselves actively choose concrete measures and seek to apply them.

The Commission is now building up a study course of a unique type: A collection is being made of reports of people who have had contact and experience with the problems. They are asked to tell what happened in specific situations. A collection of these "happenings" will be compiled as the material for the study course. These "happenings" will illustrate types of conflict and cooperation between Orientals and whites in America, Mexicans and whites, Jews and Gentiles, and especially between whites and Negroes as representing the two largest racial groups in America. The Commission asks that anyone who has had such experiences write out and send in exactly what happened under his observation in any single incident or experience in the street, home, school, church or elsewhere; or he may narrate some extended episode in the solution of which he has felt some concern. The mention of names and places that might cause injury or embarrassment may be omitted so long as sufficient identification is given to make a genuine story. This new Commission on Race Relations is composed of some of the outstanding persons who have been active in the amicable adjustment of race relations in America during the past two or three decades.

Race Relations—1924.

Improvement

DR. WOOFTER, JR., AND THE NEGRO

By Jesse O. Thomas

There are as many kinds of white people as there are circumstances that "make them so." There are as many types of white people who are friends to the Negro as above description would indicate.

Some years ago in New York City there was an organization effected and certain white person was a member of the Board of Directors of some of the Negro organizations, and was quite unwilling for Negroes to appear before a larger group of citizens of various interests but elected himself to act as the Negro representative. For years there have been white people who proclaim to be a friend of Negroes who would arrange meetings and programs where the Negroes and their interest would be discussed but would not permit the Negro to do the discussing. Probably he did the cussing more often than otherwise, as a result of the character of the discussion.

A few months ago the writer protested against a white man being assigned to a program to discuss Negro children and their needs, etc. The white man programed was a very fine man and a friend to our group but knew very few men and women of our group and scarcely a half dozen Negro children—if any. He, himself acknowledged that he did not know anything about conditions under which Negro children live, except in a general way, and was unable to contribute anything toward a scientific discussion.

Negroes are generally becoming unwilling to be discussed or have their interest discussed where they can not do some of the discussing and where their names can not appear on the program as such.

Dr. T. J. Woofter, Jr., Executive Secretary of Georgia Commission on Race Relationship, is a typical example of the new type of white man who is coming on the scene. A few months ago he was assigned to a program in charge of the Negro division in connection with a meeting of the State wide organization. Instead of doing the usual thing of presiding and calling on white people to discuss the Negro situation—he had a Negro to preside and the program made up of other Negroes, representating Negro Welfare organizations in various parts of the State. The writer was a part of the program committee that made up the program and therefore is accurately informed as to the unusual way in which Dr. Woofter handled the situation. As a result of his peculiar ability to handle delicate problems growing out of his years of experience with both groups in all parts of the Nation, he was able to put the Negroes into the program of the First Georgia State Social Workers Conference in a real sense so that they participated as other groups and the world did not come "to an end."

Dr. Woofter made it possible for us to have a real-honest-to-goodness social workers conference in Atlanta where all races involved had adequate consideration. He has thus set a high example for others to follow. The hope of the age is in the fact that Dr. Woofter is a young man and has many years before him to convert many of his fellows with his gospel of fair dealing.

Georgia.

MAR 4 - 1924

FORMER SLAVE IS GREETED BY LARGE AUDIENCE HERE

Dr. R. Alonzo Scott Gives Wonderful Versatile Program at Courthouse—Will Be Heard Again Tonight.

A program of unusual attraction and versatility was that given at the County Courthouse last night by Dr. R. Alonzo Scott, poet, preacher, orator and musician. An audience that taxed the seating capacity of the building and left many standing greeted Dr. Scott, who will give another program tonight, beginning at 7:30 o'clock. Only about 25 or 30 of those present last night were whites, but it is expected that a larger number will be on hand tonight to hear the former slave—for Dr. Scott was born a slave and lived in bondage until he was 10 years old. Every one present last night seemed greatly to enjoy the program, and many were heard declaring afterwards that they would be back tonight and have friends with them.

It was announced last night that Dr. Scott will remain over Wednesday and preach at Mt. Zion Baptist church Wednesday night. White people are invited to hear his sermon, and seats will be reserved for them. Several of those who heard the program last night expressed an intention to hear his sermon tomorrow night.

W. F. Satterfield, a well-known member of the negro race in Albany presided at last night's meeting and introduced the speaker. Preceding the main program there was singing by the Mount Zion Baptist church choir, and a prayer by Rev. DuBose, pastor of the C. M. E. church.

Speaker Is Versatile.

Dr. Scott proved a most versatile and entertaining speaker, giving his audience poetry of his own composition, music and oratory in rapid succession. He not only spoke in a most able and tactful manner about many of the problems confronting the two races, but he sang several songs, led the negroes in singing others in which the melody of the negro voice was never better exemplified, told stories and kept his audience highly entertained.

The speaker declared that he was in Albany not to dig up horrors of the past, but to discuss methods whereby these horrors could be lessened. He said that the Interracial Committee, of which he is a representative, was formed to secure better understanding between the races and better treatment for the negroes through equal enforcement of the law against all violators, regardless of race. He declared that the exodus of the negro from the South is not so much on account of economic conditions as on account of a desire to escape injustices in many cases. He Declared that the negro would never leave the South if he knew that he would always be safe in the pursuit of happiness and the quest of a livelihood. There is already a steady improvement being made, he said, as wes shown by the lynching statistics for last year, which were the lowest in years. The fact that forty-six lynchings were prevented last year shows that officers are taking the oath of their office seriously he said.

"You cannot segregate crime" was on of the striking epigrams used by the speaker in his plea for an abatement of lynching. He said that whites who kill negroes without impunity will in time come to kill white people. He declared that many a young man, in the excitement of mob action, and probably under the influence of liquor, has helped to kill negroes who had been convicted of no crime, and have gone through life with the stain and the haunting memory of having killed. He argued that killing without due process of law is murder, regardless of who does the killing.

Arguing for better living conditions for negroes, Dr. Scott employed the epigram, "You cannot segregate disease." He declared that if negroes live in conditions of filth and squalor that produce disease, they will go from those conditions into the homes where they work as servants and take the disease to the members of the families they serve. "You can't keep a man down without staying down with him," he declared.

South Best Place for Negroes.

Dr. Scott declared despite the injustices that negroes have suffered in the South, the South is still the best place in the world for the negro. The better class of Southern white people are the best friends in the world for the negro, he continued, for they know and understand the negro better than any other people know or understand him. This is because of 245 years of association with negroes and understanding of their problems, their weaknesses, and virtues. No negro ever attained national greatness, he declared, who was not born in the South, and he named several leaders of his race, all of whom were born in the South.

The white race is still the superior race of the world, Dr. Scott declared, and is entitled to be on account of its qualities of leadership developed through long centuries of upward struggles. He declared that the negro race in America has made remarkable progress since it was freed from slavery a few short decades ago, but that it still has a long way to travel.

Those who tell the negro to "demand his rights" are suggesting that he commit suicide, Dr. Scott declared and are not real friends of the negro race. He said that these suggestions come in the same spirit of the Carpet Baggers who visited the South soon after the Civil War and arrayed the negroes against the white people of the South—the people with whom they were destined to live and to whom they needed to look for guidance and friendship. The negro was given the ballot twenty years too soon, were put in places of authority over white people and given the important task of making laws about which they knew nothing, the speaker continued in enumerating the mistakes that were made in handling the negro in the early days of his freedom.

He urged the negroes to stay in the South and urged the white people to treat them with a greater degree of justice. He said that the better class of white people want to do this, but that they have not controlled the worst class of white people in the South. He expressed confidence that this would be done to a more effective degree in the future. He said that the negro should practice thrift, Christianity and patience, and that they will profit by it. He declared against social equality and race amalgamation, and declared that a negro ought to be proud to be a negro and anxious to keep his racial stock pure.

It is believed that another capacity house will hear Dr. Scott tonight, and that more white people will be in the audience. Those present last night declared that it was a wonderfully entertaining and instructive program. The singing of the negroes, led by Dr. Scott, was a distinct feature. He urged the negroes to preserve their own melodies and to stop "trying to sing like white folks," as the negroes are the only group in America who have a folk music of their own.

MAY 2 3 1924

WHITE SUPREMACY URGED BY MERCER

Atlanta, Ga.—Hon. Jesse Mercer, prospective candidate for governor of Georgia, has his own ideas about the race question. There is nothing if the demagogue in the newest aspirant for gubernatorial honors, and he mentioned

the subject in the presence of newspaper men today because it is known that he is in sympathy of the work contemplated in the program of the Commission on Inter-Racial Cooperation.

"I have long been utterly out of sympathy with injustices and cruelties perpetrated on members of the negro race," Mr. Mercer declared. "Lynching is the latest abominable relic of a fierce barbarism. Many of these cruelties have been provoked by the more ignorant and vicious of the weaker race, it must be admitted.

"The races of mankind have been kept inviolate throughout the ages. Miscegeneration is a night mare that has not been justified by history. Races so distinct as the white and black of the American states will never seriously divide governmental authority. The stronger race will dominate or will, indubitably, destroy the weaker.

White Supremacy Paramount.

"The white man brought the black man to these shores but not with the thought of dividing proprietorship with him. If he stays here he must do so under a white man's government.

"All the years of my life I have had opportunity and reason for noting the contract between the races in politics, usually a conflict. I have seen negroes in the legislature and in congress. I have seen negroes in the jury box, but I never believed it helped their cause. My experience in observation, forces me to the conclusion that this government—ballot box and jury box—entirely in the hands of the white man is better for the negro than if there was a pretense of dividing the authority

"The negro's chances for justice in the court house is much better with a white judge, white jury and white sheriff than it could possibly be in a mixed court."

COMMISSION ON RACE SOLUTION HELPING SOUTH

Is Teaching Country Fine Lesson in Co-Operation, Says Bishop Jones

Atlanta, Ga., June 27.—"The movement for the promotion of good will, mutual confidence and co-operation between the dominant races in the South is regarded by many as the most significant of its kind since the Emancipation," said Bishop R. E. Jones of New Orleans, La., eminent clergyman, in his report to the recent general conference of the Methodist Episcopal church in session in Springfield, Mass. Expressing pleasure in the opportunity to co-operate in this movement, Bishop Jones gave the following [illegible] of its spirit and work:

"We have found in the South a group of white men and women who are sincere and courageous in their desire for justice, equity and peace for all men. The movement began as one of our after-the-war necessities. At first faith was small, vision dim, hope uncertain, but the work grew until now out of 1,000 counties in the South, 800 or more are duly organized with joint committees representing both races. There is a central office at Atlanta with Dr. W. W. Alexander, a minister of the Methodist Episcopal church, South, as director. Most of the states have full time interracial secretaries. Some of the states have two secretaries, one white and one Colored.

"The organization of the woman's department of the commission on interracial co-operation has brought to light fine heroism on the part of the women. These women have added strength, dignity and confidence to the commission. There has been opposition in some quarters, misgivings in others, lack of interest in others, but the movement still goes forward with confidence and intelligence. This ideal of promoting a better understanding on the basis of co-operation and a more adequate appraisal of human values will strengthen our national government and its reaction will be felt throughout the world."

MAR 2 5 1924

SOUTH LEADS WORLD IN GOOD WILL PLAN

Race Problem Solvent Attracts Nation-wide Attention

AFRICA IS INTERESTED

Atlanta, Ga., March 25 —That the South is to have the honor of giving to the world the first practical plan for the solution of its many complicated race problems, seems incerasingly probable. The plan of conference and cooperation as a means of adjusting race relations, developed in this city and prompted throughout the South by the Commission on Interracial Cooperation is attracting nation wide attention and is being studied earnestly abroad.

No effort has been made by the Commission to organize in the North, but in many northern cities interracial committees have sprung up spontaneously, in the effort to meet situations created by the recent heavy Negro migration. The Federal Council of Churches, representing nearly all the Protestant groups of North America, has set up a Commission on the Church and Race Relations, officered by southern men and working throughout the nation in close harmony with the southern movement. A state race relations commission was recently appointed in Pennsylvania by Governor Pinchot, and a movement for such a body is on foot in New Jersey. The southern Commission, with headquarters here, is receiving constant calls from outside the South for literature and speakers.

That the South's plan is to be tried out across the sea also is stated on the authority of Dr. Thomas Jesse Jones, nationally known educator, recently toured Africa on an official mission. General Smuts, the governor of British South Africa, after making careful inquiries relative to the plan announced his purpose to make it in future the basis of British efforts in behalf of the natives. Noted educational and religious leaders from South Africa have also been recent visitors to the Commission's headquarters here for the study of the movement. In the light of such facts the suggestion embodied in the first sentence of this story does not seem probable.

The Commission on Interracial Cooperation, which came into existence early in 1919, now has branches in every southern state and in 800 counties. The efforts of these groups are directed towards the removal of race antagonism and the substitution of friendly and helpful relations, thru conference and cooperation between representative leaders of the two races. They are seeking to demonstrate the possibility of two diverse races living side by side in mutual good will justice and racial integrity. That decided progress has been made is indicated by the wide attention which the movement has attracted.

Race Relations—1924.
Improvement of.

Health and Social Conditions to Be Shown By County Survey

Eyes of Entire South Centered on Augusta Survey, Which Will Show Conditions As They Exist. Many State and National Welfare Agencies Assisting.

The biggest and most important thing of its kind ever attempted in the South, say health and welfare workers, in speaking of the Augusta Servey which will get definitely under way this week. Atlanta, Birmingham, Savannah and other southern cities, have long agitated and desired such a study. These cities are watching Augusta's undertaking with the keenest interest, and it is predicted that the results which follow the study here will encourage other Southern cities to follow Augusta's lead.

The Augusta survey is simply an inventory of the conditions of the city and county. The survey committee is going to get the facts about health, sanitation, housing conditions, education, child-welfare, crime conditions, vice conditions, charity work, family relief work, and all other vital phases of community life. This general stock-taking will furnish the first sound basis the city and county has ever had on which to plan for the future. It will show conditions just as they are and enable the people to see the weak points and strengthen them.

Augusta's Resources.

Augusta's resources are unequaled by any city in the country. It is believed by many that the survey will show what the city's present resources, properly coordinated and wisely administered, will fill every need.

The broad-visioned trustees of the White foundation, by voting to finance the Augusta survey, have made unnecessary an appeal for funds to finance the undertaking. Thanks to this far-sighted action, Augusta is able to begin immediately a projete which may other Southern cities have long desired and agitated.

One important result of Augusta being the first Southern city to undertake such a complete and comprehsive survey, is the eagerness of all State and National organizations to help this city demonstrate to other places the value of such a study. Already seventeen educational, health and welfare agencies have agreed to send their experts, at their own expense, to help the survey committee study special problems. This service, if paid for by the city, would run into many thousand dollars. It is now bing procured free, and consequently the total cost of the survey will be relatively small.

Permanent Results.

When the findings have been completed, they will be carefully studied to see how Augusta measures up with other places, in all phases of health, sanitation, recreation, education, etc., and any weak points will be discovered and strengthened. The aim and purpose of the survey is to get permanent improvements for the city and county, and to make this a better, healthier, and happier place in which to live.

In addition to studying general health and welfare conditions, the survey committee will investigate the financing methods now used by the various agencies and organizations which hold drives and campaigns for funds through the year. The committee will find out how much money is being raised in Augusta each year, the expense of raising the money, and consider the advisability of having, a joint campaign, once a year, to raise money for all the organizations.

In this connection, the committee will also consider various plans to coordinate the work which the various agencies are doing, with a view to elimnating duplication. The advisability of a community chest and welfare federation will be considered.

Women's clubs, civic and luncheon clubs, church organizations, and many other groups, will be called on for active work during the course of the big investigation which the survey committee is planning. Perhaps 500 or 1,000 workers will be called before the study is finished. To obtain the desired facts it will be necessary, in some instances, to make house-to-house visits over the entire city and even the county districts. Every organization in Augusta has promised one hundred per cent cooperation in the big undertaking.

Every citizen of Richmond county will be benefitted by the results of the survey. Factory worker, laborer, banker, clerk in short, everyone who calls Augusta "Home" will be helped as a result of the survey. It will furnish the first sound basis this community has ever had on which to plan and build for the future. It will show conditions just as they are, and will give everybody a chance to see wether present conditions are entirely satisfactory or weherein they should be changed.

Will Help Farmers.

Not only in the city, but in the rural sections of Richmond County, people will benefit. The survey committee plans a careful study of agricultural and farming conditions This part of the survey will begin with a free inspection of all cattle for the farmers to show those infected with tuberculosis. It will include many other helpful features and will provide useful information about the farming industry of this section.

To help investigate conditions among their own people, the colored people will organize groups of workers to operate under supervision of the central committee. The National Inter-racial commission is sending E. T. Wooffter, State Secretary, to help explain the work to the negro leaders and assist them organize for their part of the big job.

Georgia.
6

Those who failed to hear Dr. R. Alonzo Scott, the negro evangelist who spoke at the county court house last night, and is to speak there again this evening, missed a treat. We use the term "evangelist" here advisedly, for this gifted negro is indeed an evangelist for better inter-racial understanding and the better side of Southern life. He is a gifted man, and as an entertainer has few equals. He is preacher, poet, musician and orator all rolled into one, and to say that he pleased the large audience that greeted him at the court house last night is putting it mildly. His audience was composed mostly of negroes, but there was a goodly number of whites, including ladies, present, and it is perhaps safe to say that every one of these will be a talking advertisement for him today and that tonight's audience will be more equally divided between the two races. Besides giving a most pleasing entertainment, this talented negro is doing a splendid work for the betterment of inter-racial relations in the South.

Augusta Sets Pace For the South In Making Health-Social Survey

Exhaustive Study of Conditions In City and County Will Be Made By Experts. Seventeen State and National Organizations Offer to Help, and Hundreds of Local Citizens Will Be Called on As Volunteers

Augusta leads the way. This is the first city in Georgia, perhaps in the south, to undertake a systematic study of its health and welfare conditions. This general study of conditions in Richmond County is one of the biggest and most complete community studies ever attempted in the south, and is already attracting wide attention.

SURVEY IS AN INVENTORY

The Richmond County survey is simply a careful stock-taking of conditions in Augusta and Richmond County. It will embrace a systematic study of health and sanitary conditions, child-welfare work, educational facilities, charity work, recreational facilities, vice conditions, and all other vital phases of community life. These careful investigations will show what conditions exist, and will give a sound basis on which to decide whether Augusta, and Richmond county are satisfied or whether certain conditions should be improved. It will show the strong points, and will show the weak points.

WILL ANSWER MANY QUESTIONS

Facts obtained in this survey will give a sound basis upon which to plan for the future. It will make possible intelligent community planning, instead of the guesswork which sometimes has been the basis of welfare and health projects. It will tell whether the county has sufficient nurses in the health department, or whether more are needed. It will show how much tuberculosis there is in the city and county; it will show what work is being done by the various welfare agencies, and whether the needs are being met and whether there is wasteful overlapping and duplication of effort.

MAY RECOMMEND A COMMUNTY CHEST

It will show how much money is raised in the city each year, and whether time, effort and expense would be saved by establishing a community chest. It will give facts upon which to decide whether a central financing and planning body, to study social needs of the whole community and plan for those needs "as a whole", is desirable in Augusta.

MANY EXPERTS TO HELP

Seventeen state and national organizations have already signified their willingness to send specially trained experts to help in the survey. These people will be sent free of charge, with salary and expenses paid by their own organizations. This spirit of cooperation from the national and state agencies is but one evidence of the importance which is being attached to the Augusta survey. It is universally recognized that in making this study, Augusta is making a pioneer move in the south. It is generally hoped by the various national and state organizations that other southern cities will soon follow in the steps of Augusta, and make similar studies of their cities which will result in better and healthier communities.

Many other southern cities are watching with keen interest Augusta's big undertaking. Such cities as Savannah, Atlanta, Birmingham, and others, have long agitated such a careful investigation. There is little doubt that the results achieved here will lead to many other similar surveys. The Augusta survey will be the most complete ever attempted in the south, and will doubtless act as a guide to other places.

FINANCED BY WHITE FOUNDATION

To the far-seeing and broad-visioned trustees of the White Foundation is due the credit for getting this survey for Augusta. Thanks to the action of these trustees, in voting to finance the survey, Augusta is able to take the leadership in a movement which other cities have been trying to inaugurate for a long while. The cost will not be large, because practically all of the outside experts are being paid by the organization to which they belong.

It is partly because Augusta is the

first southern city to undertake such a complete survey, that the services of these trained workers is being so generously furnished. The national and state agencies which are concerned with welfare, health and educational work, are anxious to help this city demonstrate to the rest of the south the great value of such a study.

FIVE HUNDRED WORKERS NEEDED

Perhaps 500 or 1000 people will be called on to help, before this study is completed. Many will be placed on the various committees to study separate phases of health and welfare conditions. Hundreds of others will be asked to help in various ways. In some instances house-to-house visits will have to be made in typical sections of the city; and for some investigations the whole city may be combed by house-to-house visits to gather information and statistics. In the county sections, it will be necessary to visit farmers and tenants to gather the necessary facts.

NEGROES WILL HELP

Leaders among colored people will be asked to organize their people to help in finding out conditions among the negro population. T. F. Woofter, state secretary of the inter-racial commission, will visit Augusta in the near future to help organize the colored people for participation in the survey.

WILL BENEFIT ALL CLASSES

Every class of citizen will benefit by the community study. The laborer, the clerk, the merchant, the banker, the farm-owner, and the farm-tenant, —negroes as well as white, in short everyone who calls Augusta or Richmond County, "Home," will reap direct beneficial results from this community study. The survey will show what conditions need changing, what new provisions should be added, and what additional health measures are needed, in order to make Augusta and Richmond County a healthier and happier place to live.

SOUTH WILL LEAD GOOD WILL PLAN RACE PROBLEMS

BRUNSWICK GA. News

FEB 28 1924

WILL GIVE TO THE WORLD FIRST PRACTICAL PLAN FOR ITS SOLUTION

Atlanta, Feb. 28.—That the South is to have the honor of giving to the world the first practical plan for the solution of its many complicated race problems, seems increasingly probable. The plan of conference and cooperation as a means of adjusting race relations, developed in this city and promoted throughout the South by the Commission on Interracial Cooperation, is attracting nation-wide attention and is being studed earnestly abroad.

No effort has been made by the commssion to organize in the North, but in many northern cities interracial committees have sprung up spontaneously, in the effort to meet situations created by the recent heavy negro migration. The Federal Council of Churches, representing nearly all the Protestant groups of North America, has set up a commission on the church and race relations, officered by southern men and working throughout the nation in close harmony with the southern movement. A state race relations commission was recently appointed in Pennsylvania by Governor Pinchot, and a movement for such a body is on foot in New Jersey. The Southern commission, with headquarters here, is receiving constant calls from outside the South for literature and speakers.

That the South's plan is to be tried out across the sea also is stated on the authority of Dr. Thomas Jesse Jones, nationally-known educator, who recently toured Africa on an official mission. General Smuts, the governor of British South Africa, after making careful inquiries relative to the plan, announced his purpose to make it in future the basis of British efforts in behalf of the natives. Noted educational and religious leaders from South Africa have also been recent visitors to the commission's headquarters here for the study of the movement. In the light of such facts the suggestion embodied in the first sentence of this story does not seem improbable.

The Commission on Interracial Cooperation, which came into existence early in 1919, now has branches in every southern state and in eight hundred counties. The efforts of these groups are directed toward the removal of race antagonism and the substitution of friendly and helpful relations, through conference and cooperation between representative leaders of the two races.

JAN 25 1924

COLORED PEOPLE EXPRESS THEIR APPRECIATION

RESPONSE OF APPRECIATION TO GRAND JURY OF THE JANUARY TERM, BY COLORED BUSINESS LEAGUE.

HONORABLE SIRS:

It wa with the keenest interest we read in the columns of our town paper your article under caption, "Grand Jury Presentments," and it was with a heart full of joy and high appreciation that we accept them. We are indeed glad to know that the colored race has been given such deep consideration by our white friends. In recommending better schools is a medium by which you recommend a higher and more conscientious negro. It means that through you who intercede the entire colored habitation will develop into a more congenial citizenship.

We heartily agree as well as approve of your statement in regard to the colored race being an indispensible asset. We beg to ask of this honorable body of men to continue to advocate this cause thereby keeping the colored people here in the South where they now live, and hope to continue living, the land on which we lay our claim as home, and that we love so dearly. In denouncing subjects for the illtreatment of the colored group, we must say that none but men of moral courage, high standing, representing the highest specimen of American civilization would focus their views in this direction. We willingly acknowledge that we, on an average, do not come up to the requirements of civilization, and that we do not observe the moral laws very closely, but if you continue to advocate the educational cause, and give us as citizens protection under the law, we will develop by leaps and bounds and the spirit of friendship will flow as a giant stream between the races, and the reluctant clatter of the negroes footsteps will cease to echo their sad, but determined au revoir.

Honorable gentlemen, we thank you. May God in His infiinite power smile on you, and in your effort, you will some day look on this down-trodden race of ours, with pride, and with highest satisfaction.

G. W. Bowen, President.
Rev. W. A. Tucker—Vive-President.
B. M. McCants, Secretary.
A. C. Randolph, Treasurer.
Publicity Committee—Rev. A. C. Shaw, E. J. Shepherd, H. Buchanan, Dr. C. B. Dowdell, Dr. J. L. White, C. M. Evans, J. E. Varnadoe, Walter E. Seward, Prof. D. S. Collins, C. E. Davis.

John Eagan's Way.

Among Southern men who have labored recently toward promoting goodwill between white folk and black, the late John J. Eagan of Atlanta must be rated high. Ardor and intelligence, indispensible attributes of the practical social reformer, Mr. Eagan had, beyond question; but dozens of associates had them in equal measure. What, then, was the quality of spirit and mind that made his individual contribution toward improving interracial relations uncommonly effectual? How did his "approach" differ from that of his colleagues?

4-20-24

Robert B. Eleazer's "appreciation" of Mr. Eagan supplies the key: "He had no ultimate theory of race relations." "Solution" of the problem is a counsel of perfection. Many a man of parts and leading has been diverted from present usefulness by agonizing over ultimates. That way lies for most men despair and futility. The practical man, while striving continually for longer view ahead, will not be diverted by fogginess in that quarter from constructive activities within the field of his immediate vision.

4-30-24

Mr. Eagan believed that if he did "the next thing" in the right spirit, vistas would open for further usefulness—and so, in fact, they did, successively. Here he worked over one small irritation factor and there over another; going on from one, when it seemed all had been there done that was immediately practicable, to another, where promise lay of improvement. He dealt but little in abstractions.

Another might have sweated in the study for many hours over the ideal readjustment of the races in the South, but in those same hours John J. Eagan "went about doing good" in the field of race relations in Atlanta. His goodwill was not immobilized by a theory nor frozen into a formula.

Human relations are not readily resolvable by formulas, because they are fluid as the very ether, not static. Probably there is no "solution" of the Negro problem. If there were a solution, it would hold for but an instant, since the conditions themselves change from moment to moment.

Most of us will pull most for progress by concerning curselves more with "the next thing" than with far-off finalities.

That was John Eagan's way—and life is more livable in the South for white folk and black because in that way he lived and loved and labored.

Race Relations - 1924.
Improvement of

Methodists Of Southland Seek Racial Amity

Supreme Bodies Take Vigorous Stand for Co-operation and Justice.

PROVE FAITH BY WORKS

Devote Hundreds of Thousands Annually to Colored Schools, Churches and Welfare.

Atlanta, Ga.—The attitude of the Southern Methodist church on the question of race relations having been called in question in a recent newspaper report, members of that denomination in this city point out that the church's attitude is not properly to be judged by the utterances of a relatively small group (as was the case in the report referred to), but by the statements and policies of the supreme bodies representing the whole denomination. These, it is claimed, are uniformly earnest, fair, and brotherly, calling on the whole church to study and discharge its duty in this matter in the light of Christian principles. For example, in 1918 the General Conference, the supreme legislative body of the whole church, adopted the following:

"There must be real, sympathetic co-operation between the leaders of the two races. National, state, and neighborhood conferences should be held, at which there should be frank interchange of opinions concerning traveling, housing, educational, moral, and religious conditions; followed by an earnest effort to understand positive condemnation of all acts of injustice by whomsoever committed, whether white or black. The thoughtful Christian leaders of the two races must not permit the excesses of radicals and extremists to prevent the development of plans for larger sympathy and closer co-operation between the white people and the Negroes."

In 1922, the same body took the following action by unanimous vote:

"We recognize the seriousness of the question of the relations between the white and colored races, especially in our land. It is our conviction that the church should openly declare its responsibility and its duty seriously to set itself to the task of aiding in the solution of these perplexing problems by the application of Christian principles.

"We believe it to be exceedingly important that our pastors lay this matter upon the consciences of our people in order that our relations with the colored people may be characterized by patience, justice, and Christian love.

"We think that our Social Service Commission should be authorized—indeed, perhaps instructed—to co-operate with the commission on interracial co-operation in the south, and we ask all Methodist people to assist as they have the opporunity in the formation of local groups which shall endeavor to establish better relations between the races." The conference further advised the various boards of the church to incorporate the study of race relations in their general and local programs.

Equally significant is the attitude of the Woman's Missionary Council, which heads the organized woman's work of the whole church, as set forth in the following resolutions adopted in 1920:

"Resolved: 1. That as Christians and workers in God's kingdom we accept his challenge to show forth his power to settle racial differences, thereby setting before the whole world an example of the power of Christianity to meet interracial crises everywhere.

Georgia.

"2. That we set ourselves definitely to the task by the creation of a commission on race relationships, which shall study the whole question of race relationships, the needs of Negro women and children, and the methods of co-operation by which better relations may be brought about."

In 1921 the council provided that in every local group an interracial committee should be organized, to seek a sympathetic basis of co-operation with leaders among Negro women of the community, to study the conditions and needs of colored people in the matters of housing, sanitation, schools, churches, etc., and to make a study also of "Negro achievements in literature, poetry, music, art and other lines of endeavor, that there may be sympathetic appreciation of the Negro's contribution to American life in these lines."

It is pointed out that the Southern Methodist church has for years been contributing to Negro education, and of late quite generously, $750,000 of Centenary money having been set apart as an additional fund for this purpose. It maintains a number of social service centers for colored people, appropriates thousands of dollars annually to supplement the salaries of underpaid preachers in the C. M. E. church, and conducts two summer schools for colored pastors.

It is believed that this record of sympathetic interest and co-operation should be allowed to speak for the church on this question, rather than the probably well meant, but ill-considered statements of any small and sectional group.

JUL 12 1924

AN INSTRUCTIVE LESSON

The real attitude of the South towards the negro, which our northern friends can never hope to understand, is illustrated in the fact that the Macon Volunteers, the oldest military organization in the state and one of the oldest in the country, will give a military funeral to a faithful servant who has just passed away after thirty-seven years of service as janitor at the armory and as an orderly on the various trips taken by the company during that time.

"Sergeant" Goodwin was "guide, philosopher and friend" to many a young recruit, for whom, as far as possible, he smoothed over the hard places in the first months of service, and at the same time he was held in warm esteem by many a veteran who felt for him an attachment born of more than a third of a century of association.

He loved the traditions of the company, which reach back for almost a century and are linked with all the leading conflicts in which the country has been engaged since the town of Macon grew up on the banks of the Ocmulgee. It was a matter of pride with him to maintain these honorable traditions in his patriotism, disciple and fidelity to every duty.

It may well be imagined that this venerable organization has taken part in many important ceremonies, but on the march, at annual encampment or in the pomp and panoply of state occasions, the arrangements would not have been complete without him. It was the great regret of his life that he could not go to the Mexican border, in the campaign to capture Villa, or follow the historic Volunteers when the World War called them overseas.

He is to have a soldier's funeral, and he well deserves it, but the incident is especially worthy of notice as reflecting the true attitude of the South to the faithful, sterling element among the negroes of the South. It is doubly impressive because it reflects the spirit of the New South as well as of the Old South. Long as his service has been, the faithful "sergeant" did not belong to the period of the Civil War. The literature of the period before the war has made the general public fairly familiar with the confidence and esteem in which the faithful negro was held by his white friends. This kindly feeling, so far from being dead, finds expression now and again in the relations today between white and black.

We cannot hope those of the North who would instruct us how to solve our race "problem" will ever be able entirely to grasp the psychology of the South, but it is a pleasure at least to cite this illuminating incident and pass it along for their information and guidance.

Atlanta, Ga. JOURNAL

JUL 27 1924

Wilson Goodwin, negro janitor for the Macon Volunteers for 37 years, was buried recently with full military honors. A salute was fired over his body, taps were blown by W. C. Dean, and a squad of soldiers acted as pall bearers.

DR. WILMER, THE MAN, THE LOVING CUP

The meeting at Big Bethel Sunday, was a most remarkable sign of interracial progress in the South, and an epoch-making day in Atlanta. There was no precedent for the day. It was something new under the sun. Hundreds of Negroes turned out to the largest Negro church house in the city, to do honor to a southern white man whom they believed in, because he had served humanity, and had sought to make the world better because he had lived in it.

Atlanta Independent

Dr. Wilmer had been rector of St. Luke's Episcopal church for 25 years, and was giving up the work to accept the Deanship of the Theological department of the University of the South at Sewanee, Tennessee.

10-2-24

The Negroes met in great numbers to add their testimony to his worth as a man in the community life. The doctor had spent a quarter of a century among them, serving God by working to love the two races into a lasting peace. It was the man beneath the preacher that challenged the love and admiration of Negroes for Dr. Wilmer. It was his Christian statesmanship that stood him head and shoulders above his fellowmen, and gained for him the love and confidence of his black neighbors. They did not love him because he was a mighty preacher, but because he was a man that dared to do right. They loved him for his true courage; because he exemplified in his life and service, the character of the lowly Nazarene. He did not serve white or black folk; he served humanity. His heart went out for the man fartherest down, with the view of lifting him up to the perpendicular of the fellow highest up. The doctor loved humanity, and the Negroes who know him best regard him as the friend of mankind. He was their counsellor, their friend, and their rock of ages in the time of need.

The meeting Sunday was in testimony of their love for the man and their appreciation of his services so well rendered in their behalf. The loving cup was merely a mile stone in his life, to silently remind those who might inquire or read in his biography that he had Negro friends who loved him because he loved and served mankind. The silver loving cup is only a monument to allocate in the hearts of men, where a man served God by lifting up his fellowmen.

If service is the definition of greatness, Dr. Wilmer is a great and good man. If unselfishness is statesmanship, then Dr. Wilmer is a statesman.

In our midst, he was the standard of Christian manhood and the example of real service.

Atlanta, Ga. JOURNAL

OCT 5 1924

The Tribute at Big Bethel

AMID a host of tributes to Dr. C. B. Wilmer on his good-by Sunday in Atlanta none was more happily significant than that of a congregation which filled historic "Big Bethel." There the Colored people, who for more than twenty years have known his wise friendship and helpful counsel, were foregathered to tell him something of what lay treasured in their hearts. To have witnessed that scene would have been indeed a revelation to persons afar who hear all that is unfortunate and little or nothing that is hopeful concerning the South's race relationships. To them it would have been astonishing; but not to those whose traditions run back to days when Robert E. Lee was a child in arms or a lad on a spacious plantation. It is the true South that stands revealed in spirits like Dr. Wilmer, as none better know than Colored folk themselves.

They presented the Doctor with a wonderful loving cup, representing sixty thousand givers, "in appreciation of the Christ-like position he has taken on all matters affecting race relations in the city and in the State of Georgia, and as a means of assuring him that the Colored people sincerely regret his leaving Atlanta, but wish him many more years of activity in the service of his Master." They adopted resolutions that rang. They lifted songs that chimed with a yet rarer gold—songs that told earth and heaven what they thought of a good man, a just man, a man brave and kind.

Dr. Wilmer, as Atlanta knows, does not sentimentalize. But we fancy that as he left "Big Bethel" in the gathering twilight with that rare music still echoing, there was a mistiness in his eyes, and in his heart a voice, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Race Relations - 1924.

Georgia.

Improvement of.

RACE RELATIONS DECLARED BETTER

A comprehensive survey of what interracial committees throughout the south are doing to promote better relations between the races is embodied in the annual report just issued for general distribution by the commission on interracial cooperation, with headquarters in Atlanta.

Entitled "Progress in Race Relations," the report is a 20-page pamphlet packed with stories of concrete achievements in better educational facilities, health campaigns, anti-lynching crusade, legal aid, adjustment of differences, provision of public utilities, the study of race relations in church and college groups, the work of women's organizations in this field, and the cooperation of the press. All the southern states except Arkansas and Florida are covered by the survey and results are cited reaching down into a great number of local communities.

Better Negro Schools.

According to the report, the provision of better negro schools has been a major objective everywhere, followed closely by efforts for better sanitation, hospital accommodations, street improvement, library and playground facilities, justice in the courts, agricultural training, the care of delinquents, improved conditions of travel, and other advantages essential to the development of the colored race in character and efficiency.

The report points with special gratification to the reduction of 75 per cent in lynchings in the last two years, from 58 in 1922, to 28 in 1923, and 14 in the current year. No small measure of credit for this result, says the report, is due the newspapers for the "great volume of editorial comment that has helped to make sentiment against this crime." The general attitude of the papers, continues the report, has been sympathetic and helpful.

Change In Sentiment.

Most encouraging, says the report, is the great change in public sentiment relative to this whole question that has come about in recent years, resulting in better conditions along all lines. As a notable illustration the fact is cited that in all the southern states the per capita expenditures for negro education are now two, three and in one case five times as much as 10 years ago.

The commission on interracial cooperation was organized by a group of southern leaders shortly after the world war, in the effort to stem the tide of race conflict which threatened the country at that time. The crises having been met, it turned its attention to the permanent improvement of conditions and attitudes. Its membership now numbers 75 representative men and women. Dr. M. Ashby Jones, of Atlanta, is chairman of the commission, and Dr. W. W. Alexander has general charge of the work. A directory of the commission and of the executive staff is embodied in the report, copies of which are available to all persons interested.

VETERAN ATLANTA MINISTER DEPARTS

Dr. C. B. Wilmer Ends Service as Rector of St. Luke's Church and Leaves City Tuesday.

Dr. C. B. Wilmer, rector of St. Luke's Episcopal church and one of the foremost members of the Episcopal clergy in the south, concluded his last Sunday in Atlanta in connection with the local work in his church by conducting three services. He will leave Atlanta Tuesday to become a member of the faculty of the University of the South at Sewanee, Tenn. On his departure he becomes rector emeritus of St. Luke's parish by unanimous vote of the vestry of the church.

The services during Sunday were in celebration of early communion at 8 o'clock; holy communion and sermon at 11 o'clock and the sermon Sunday night at 7:30 o'clock. The church was thronged with members and visitors at all services.

Dr. Wilmer came to Atlanta as rector of St. Luke's church in September 1900, when the church was located at the corner of Houston and North Pryor streets. The present handsome edifice, now located on Peachtree and Alexander streets, has been erected during his work here.

Dr. Wilmer, who is chairman of the white committee on inter-racial relations in Atlanta, was presented Sunday afternoon with a huge loving cup at a meeting at Big Bethel A. M. E. church. The cup was presented by Rev. E. P. Johnson, pastor of Reed Street Baptist church, in behalf of 60,000 Atlanta negroes, he said.

The cup is a massive and expensive design and bore the inscription "Presented by the colored people of Atlanta to Dr. C. B. Wilmer, a pioneer in inter-racial good will. He practices truth and his neighbor is all mankind."

Tributes were paid Dr. Wilmer by Jesse O. Thomas, secretary of the Urban league; Dr. John Hope, president of Morehouse college, and Dr. W. D. Alexander, of Morris Brown college. Resolutions expressing appreciation of Dr. Wilmer's service in inter-racial matters and church cooperation were unanimously adopted by the crowd.

In Dr. Wilmer's brief reply was a review of the history of the inter-racial movement in Atlanta.

WILMER LOVING CUP WILL BE GIVEN SUNDAY

By JESSE O. THOMAS

At a meeting that is being called for Sunday afternoon, September 25th, at 3:30 o'clock, at Big Bethel church, Auburn avenue and Butler street, a loving cup will be presented to Dr. C. B. Wilmer by the colored citizens. Dr. Wilmer will be leaving Atlanta in the next few days to assume his new duties as Dean of Theology Department of the University of the South, at Sewanee, Tenn. This loving cup, representing small contributions of a large number of colored citizens, is to be presented as a testimonial of their appreciation for the christian stand Dr. Wilmer has taken on all questions affecting the relations of the two races, as well as matters for general human betterment. Dr. Wilmer has not been afraid or ashamed to take the Christlike stand on any question affecting human progress, regardless to the race or group involved. Associated with Dr. Wilmer is a small group of white men, representing a committee known as the Committee on Church Cooperation and affiliated with the Christian Council, who are equally as fair-minded and free from traditional prejudices in their relation to human problems, as is true of the subject of this article. Knowing what it costs for a white man in this section of the earth to stand for and advocate justice and fair dealing for the disfranchised, often neglected and inhumanized minority group, as a measure of compensation the Negroes of Atlanta are taking this means of expressing their appreciation for the influence Dr. Wilmer has exerted from time to time in their behalf.

This token represents the combined expressions of Negro men and women, clergy and laity in every walk of life. It is expected that Big Bethel Church will be crowded to its capacity Sunday afternoon at the presentation of this cup to one who has endeared himself at the cost of much personal sacrifice to his fellowmen, including the members of our own group. Some of the outstanding Negroes who have known and worked with Dr. Wilmer, as members of the Committee on Church Cooperation and otherwise, will occupy places on the program and will give additional testimony in the form of public expressions as to the place Dr. Wilmer occupies in the esteem of the Negro citizenry of the city and state.

Atlanta Constitution 9-22-24

Atlanta Independent 9-25-24

9-29-24

Race Relations-1924.
Improvement of.

General.

The Herald-Tribune
Concord, N.H.
June 9, 1924

Students White and Colored

One valuable outgrowth of the Indianapolis Student Convention has been an Interracial Forum at Nashville Tennessee, carried on by the students of Vanderbilt and Fisk Universities. The forum met every other Sunday afternoon, until the close of the college year, and the group has made plans for a further development of the forum in the fall. The fact that white and colored students in a southern city are coöperating in this way is itself significant. But the frank way in which the forum has discussed race relations, with an honest effort to learn the facts about the local situation in Nashville, is most encouraging. The forum committee has assembled a syllabus of the Facts already presented and the Suggestions arrived at in the discussion. Several of these Suggestions reflect an attitude of mind which has outgrown "Nordic" pride. For example, on housing: "It is largely an economic question. Until the Negro is paid a living wage for a full day's pay, it will be very difficult to better his condition. In general he is doing the best possible under the present conditions." And on politics: "Eventually we hope that the attitude on this matter shall be that the best man should be elected to office, regardless of race."

SOUTHERN METHODISTS AVER RACIAL AMITY.

That the normal attitude of the Southern Methodist Church "is not properly to be judged by the utterances of a relatively small group but rather by the statements and policies of the supreme bodies representing the whole denomination" is a just contention and one that must be given due and judicial consideration by those who seek a fair appraisal of the ideals, sentiments, and attitudes of the Southern Church.

Christian Index

Asserting that their church has been uniformly fair, earnest and brotherly in the matter of race relations, leaders of that church, who are also foremost in the work of the Commission on Inter-racial Relations, reaffirm their faith by a recital of their works. They are calling on the whole church to study and discharge its duty in this matter in the light of Christian principles.

They point out that in 1918, their General Conference, whose voice should be recognized as authoritative above the disconcerting disharmonies of reactionary minorities, adopted the following expression of opinion and attitude on race-relations:

June 5, 1924

"There must be real, sympathetic co-operation between the leaders of the two races. National, State, and nighborhood conferences should be held, at which there should be frank interchange of opinions concerning traveling, housing, educational, moral and religious conditions; followed by an earnest effort to understand the cause of bad feeling and open friction, and the prompt and positive condemnation of all acts of injustice by whomsoever committed, whether white or black. The thoughtful Christian leaders of the two races must not permit the excesses of radicals and extremists to prevent the development of plans for larger sympathy and closer co-operation between the white people and the Negroes."

In 1922, the same body took the following action by unanimous vote:

Jackson, Miss.

"We recognize the seriousness of the question of the relations between the white and colored races, especially in our land. *It is our conviction that the Church should openly declare its responsibility and its duty seriously to set itself to the task of aiding in the solution of these perplexing problems by the application of Christian principles.*

"We believe it to be exceedingly important that our pastors lay this matter upon the consciences of our people in order that our relations with the colored people may be characterized by patience, justice, and Christian love.

"We think that our Social Service Commission should be authorized—indeed, perhaps instructed—to co-operate with the Commission on Inter-racial Co-operation in the South, and we ask all Methodist people to assist as they have the opportunity, in the formation of local groups which shall endeavor to establish better relations between the races." The Conference further advised the various Boards of the Church to incorporate the study of race relations in their general and local programs."

Quite in keeping with this line of argument, the leaders cite that their church uniformly has been contributing to Negro education giving through their Centenary alone $750,000 for this purpose; while thousands of dollars are being appropriated annually to supplement the insufficient salaries of underpaid preachers in the ministry of the Colored Methodist Church."

Such a record of high sentiment expressed and Christian service performed by this church in the interest of our group, elicits the highest commendation and creates sentiments of profound gratitude in the breast of every Negro throughout the country. We are of the opinion that it is on the basis of such a noble sense of Christian obligation and opportunity that the leaders of this church are making their approaches on the matter of Methodist Unification. No unholy ambitions, no chronic prejudices of any race group or suspicion-breeding propaganda should for one moment mar the harmonious, progressive procedure toward this desired goal.

In every field of endeavor, the basis of progress is confidence. Panoplied with Christian confidence, reinforced by this ringing record of sympathetic interest and helpful co-operation, looking toward a brighter, better day, Christian Negroes accept the representations of the Southern Church as to racial amity and give them every assurance that they can never succeed in excelling us in the practice of the Golden Rule of Christian comity and amity.

—*Southwestern Christian Advocate.*

The Christian Index is glad to be associated with a man like Editor King. Some weeks ago the *Southwestern Advocate* carried an editorial that we thought unfair and we are glad to print this article from the *Southwestern*. We agree with Dr. King that no "chronic prejudices" should prevent the great union of all Methodism, white, black, red and brown. God hasten the time when the Church of Jesus Christ will not be divided on account of race or color.

In the South

The migrations have brought the race question to the fore. In most of this discussion free admission has been made that Negroes in southern communities have labored under handicaps which are unnecessary and unjust, and which justice-loving men must join in removing. Southern colleges are tackling this work as a part of their regular tasks, and about seventy southern colleges are now giving courses in some phase of race relations. Students are keenly interested and ready to face the question with open-mindedness and sympathy. In two of the States there is a definite effort to introduce into the grade and high schools some course that will give to white children in their early years a proper attitude to their colored fellow citizens. The migrations will make it very much easier to get school authorities to consider such projects. Economic leaders are alert and the outcome will undoubtedly be improved economic conditions for Negroes. Federal farm loans will hereafter be much more easily available to Negroes struggling to acquire lands. The improvement of Negro schools has been greater this year than in any other. The lynching record for the nation is about half what it was in 1922. A movement for justice in the petty courts is led by an ex-governor. Savannah had been dominated by a ring which gave a wet and inefficient government. An independent candidate was put out by indignant citizens. Members of the Commission on Inter-racial Cooperation discovered that twenty-two hundred Negroes were registered and qualified to vote. In spite of some efforts to intimidate the timid and to corrupt the unscrupulous, almost a solid block of Negro votes was cast for the good-government candidate. He was elected by a majority of 2,500. The most brilliant editor in one of the blackest Southern States recently said to a group of his associates:

Opportunity
June 9, 24

"You know that the present political status of the Negro cannot continue if we continue our policy of education. We must see to it that the transition is made so as to arouse the minimum of race prejudice and bring the greatest good to all concerned."

These are remarkable statements. They mean a growing recognition of both the human and the economic value of the Negro in the South, and a southern will ess to work at the perpetual problem of race tment in the best spirit and with a realizatio ow profoundly the readjustment will have to be made. The North can profitably consider some things the South is doing to promote inter-racial appreciation and justice.

Will W. Alexander in THE CHRISTIAN ADVOCATE, New York City.

Race Relations-1924.

General.

Improvement of.

Students White and Colored

One valuable outgrowth of the Indianapolis Student Convention has been an Interracial Forum at Nashville Tennessee, carried on by the students of Vanderbilt and Fisk Universities. The forum met every other Sunday afternoon, until the close of the college year, and the group has made plans for a further development of the forum in the fall. The fact that white and colored students in a southern city are coöperating in this way is itself significant. But the frank way in which the forum has discussed race relations, with an honest effort to learn the facts about the local situation in Nashville, is most encouraging. The forum committee has assembled a syllabus of the Facts already presented and the Suggestions arrived at in the discussion. Several of these Suggestions reflect an attitude of mind which has outgrown "Nordic" pride. For example, on housing: "It is largely an economic question. Until the Negro is paid a living wage for a full day's pay, it will be very difficult to better his condition. In general he is doing the best possible under the present conditions." And on politics: "Eventually we hope that the attitude on this matter shall be that the best man should be elected to office, regardless of race."

SOUTHERN METHODISTS AVER RACIAL AMITY.

That the normal attitude of the Southern Methodist Church "is not properly to be judged by the utterances of a relatively small group but rather by the statements and policies of the supreme bodies representing the whole denomination" is a just contention and one that must be given due and judicial consideration by those who seek a fair appraisal of the ideals, sentiments, and attitudes of the Southern Church.

Asserting that their church has been uniformly fair, earnest and brotherly in the matter of race relations, leaders of that church, who are also foremost in the work of the Commission on Inter-racial Relations, reaffirm their faith by a recital of their works. They are calling on the whole church to study and discharge its duty in this matter in the light of Christian principles.

They point out that in 1918, their General Conference, whose voice should be recognized as authoritative above the disconcerting disharmonies of reactionary minorities, adopted the following expression of opinion and attitude on race-relations:

"There must be real, sympathetic co-operation between the leaders of the two races. National, State, and nighborhood conferences should be held, at which there should be frank interchange of opinions concerning traveling, housing, educational, moral and religious conditions; followed by an earnest effort to understand the cause of bad feeling and open friction, and the prompt and positive condemnation of all acts of injustice by whomsoever committed, whether white or black. The thoughtful Christian leaders of the two races must not permit the excesses of radicals and extremists to prevent the development of plans for larger sympathy and closer co-operation between the white people and the Negroes."

In 1922, the same body took the following action by unanimous vote:

"We recognize the seriousness of the question of the relations between the white and colored races, especially in our land. *It is our conviction that the Church should openly declare its responsibility and its duty seriously to set itself to the task of aiding in the solution of these perplexing problems by the application of Christian principles.*

"We believe it to be exceedingly important that our pastors lay this matter upon the consciences of our people in order that our relations with the colored people may be characterized by patience, justice, and Christian love.

"We think that our Social Service Commission should be authorized—indeed, perhaps instructed—to co-operate with the Commission on Inter-racial Co-operation in the South, and we ask all Methodist people to assist as they have the opportunity, in the formation of local groups which shall endeavor to establish better relations between the races." The Conference further advised the various Boards of the Church to incorporate the study of race relations in their general and local programs."

Quite in keeping with this line of argument, the leaders cite that their church uniformly has been contributing to Negro education giving through their Centenary alone $750,000 for this purpose; while thousands of dollars are being appropriated annually to supplement the insufficient salaries of underpaid preachers in the ministry of the Colored Methodist Church."

Such a record of high sentiment expressed and Christian service performed by this church in the interest of our group, elicits the highest commendation and creates sentiments of profound gratitude in the breast of every Negro throughout the country. We are of the opinion that it is on the basis of such a noble sense of Christian obligation and opportunity that the leaders of this church are making their approaches on the matter of Methodist Unification. No unholy ambitions, no chronic prejudices of any race group or suspicion-breeding propaganda should for one moment mar the harmonious, progressive procedure toward this desired goal.

In every field of endeavor, the basis of progress is confidence. Panoplied with Christian confidence, reinforced by this ringing record of sympathetic interest and helpful co-operation, looking toward a brighter, better day, Christian Negroes accept the representations of the Southern Church as to racial amity and give them every assurance that they can never succeed in excelling us in the practice of the Golden Rule of Christian comity and amity.

—*Southwestern Christian Advocate.*

The Christian Index is glad to be associated with a man like Editor King. Some weeks ago the *Southwestern Advocate* carried an editorial that we thought unfair and we are glad to print this article from the *Southwestern.* We agree with Dr. King that no "chronic prejudices" should prevent the great union of all Methodism, white, black, red and brown. God hasten the time when the Church of Jesus Christ will not be divided on account of race or color.

In the South

The migrations have brought the race question to the fore. In most of this discussion free admission has been made that Negroes in southern communities have labored under handicaps which are unnecessary and unjust, and which justice-loving men must join in removing. Southern colleges are tackling this work as a part of their regular tasks, and about seventy southern colleges are now giving courses in some phase of race relations. Students are keenly interested and ready to face the question with open-mindedness and sympathy. In two of the States there is a definite effort to introduce into the grade and high schools some course that will give to white children in their early years a proper attitude to their colored fellow citizens. The migrations will make it very much easier to get school authorities to consider such projects. Economic leaders are alert and the outcome will undoubtedly be improved economic conditions for Negroes. Federal farm loans will hereafter be much more easily available to Negroes struggling to acquire lands. The improvement of Negro schools has been greater this year than in any other. The lynching record for the nation is about half what it was in 1922. A movement for justice in the petty courts is led by an ex-governor. Savannah had been dominated by a ring which gave a wet and inefficient government. An independent candidate was put out by indignant citizens. Members of the Commission on Inter-racial Cooperation discovered that twenty-two hundred Negroes were registered and qualified to vote. In spite of some efforts to intimidate the timid and to corrupt the unscrupulous, almost a solid block of Negro votes was cast for the good-government candidate. He was elected by a majority of 2,500. The most brilliant editor in one of the blackest Southern States recently said to a group of his associates:

"You know that the present political status of the Negro cannot continue if we continue our policy of education. We must see to it that the transition is made so as to arouse the minimum of race prejudice and bring the greatest good to all concerned."

These are remarkable statements. They mean a growing recognition of both the human and the economic value of the Negro in the South, and a southern will[illegible]ess to work at the perpetual problem of race[illegible]tment in the best spirit and with a realizatio[illegible]ow profoundly the readjustment will have to be made. The North can profitably consider some things the South is doing to promote inter-racial appreciation and justice.

Will W. Alexander in THE CHRISTIAN ADVOCATE, New York City.

...ion Arouses ...uch House Discussion

Washington.—Hearings have been recently had on the Foster and the Cooper bills, H. R. 3228 and H. R. 5764, respectively, to create commissions for the studying of interracial conditions in America and the making of recommendations for the solution of the so-called "problem." Dr. J. Stanley Durkee, president of Howard university; Hon. Perry W. Howard, special assistant to the attorney general; Col. Giles B. Jackson, attorney of Richmond, Va.; Prof. Jesse Lawson, president of Frelinghuysen university; Attorney Isaac H. Nutter of Atlantic City, N. J., and a number of other prominent witnesses urged the establishment of a racial commission, while Mrs. M. Mossell Griffin, chairman of the leg- of Colored Women's clubs; Attorney James L. Neill of Washington, D. C. and Dr. William N. Robeson vigorously opposed such a "commission."

TRENTON N J TIMES
SEPTEMBER 22, 1924

THE RACE PROBLEMS.

Commissioner La Barre's suggestion of a conference between representatives of the white and colored races to consider the formation of a permanent Inter-Racial Committee, is both sensible and practical. The initiative has been taken by the colored people, and the whites should meet them half way; and it is desirable that the City Commissioners should take an active part in the movement.

For one thing the opportunity will be offered for establishing a better feeling between the two races, which is always desirable; but there are housing, sanitation, recreation, employment and social problems to be solved, and they are becoming more pressing day by day. Something has already been accomplished, but much remains to be done. Conferences and discussions, such as have been proposed, will help to solve them.

TOWARD INTERRACIAL GOODWILL.

Much is being said these days about better racial relations in the South. Indeed there are effective agencies at work to bring about the desired end. These should be encouraged, for when all is said and done, the Negro loves the South and the South loves him. Both are unfortunate in having inherited a set of conditions which handicap them in their mutual effort to make the most out of themselves.

It is generally asserted that the thing needed to bring about this better life is mutual understanding and appreciation of respective view points. There is much in the claim, but it is not exhaustive by far. As a starting point the South should confess its sins and humble itself to walk with God and do justly to its Negro citizens. Indeed any sincere desire for better relations will go beyond mere justice. The Negro too has much to confess, much to forgive and much to do in bringing up his side to the place where justice to him would not be hurtful as an investment.

The South, with its friends have spent too much time excusing and condoning itself with reference to its attitude toward the Negro. Real progress will begin when the South confesses that slavery and its brood of evils was wrong and that the manifold evils growing out of it are wrong. It is in vain to talk of good will and better relations as long as the South apologizes for lynching, peonage, nullification, denial of equal economic, educational, civic and cultural opportunities and maintains a caste system of injustice.

The Negro too should confess that he has a long bill of particulars to be rectified as a member of a civilized ,complex and healthy society. He has many faults. We do not think they are peculiar to race, but to condition. It is not enough for the Negro to be always explaining his condition and its back ground. These things must be overcome. Then much that we impute to the white man's unjust regime is due wholly to our own devilment, or weakness. Were the South ideal and the Negro unchanged, we should still have not a Negro problem but a huge human task of development and progress.

The Negro should forgive. There is nothing noble or profitable in suspicion, bitterness and hate. They are fatal to the man or group permitting them. He who encourages these things in the Negro is not his friend as judged from any angle. The Negro should be taught to forgive the injustice of the past. Politicians of one sort or another would keep fires of resentment and dislike burning solely for their own benefit. Here too the South should help the Negro forget and forgive by ceasing to pile up injustice. Jesus condemned the Jews of his day for filling up the measure of iniquity which had made their fathers notorious. The light of today should make a difference.

The white South professes to fear the Negro when given justice. There is all sorts of talk about Negro domination and Negro adultertion. Although we believe that most of this sort of propaganda is sheer non-sense and hypocrisy, the advanced Negro must shoulder the responsibility of bringing up the standard of the masses of his people. The majority of Negroes are just beginning the responsible, civilized life. Many of them are grossly ignorant. Ignorance is a dangerous thing. By all odds the best, the sanest, the safest Negro in America today is the educated Negro. He has self respect, manly independence and an appreciation for others. The South has a great opportunity here. Instead of trying to keep the Negro back and of mistrusting him when upstanding, intelligent and honest, he should be encouraged for he is the hope of better things.

Thus better interracial life is going to come through mutual justice and cooperation in its program.

Race Relations — 1924.

General.

Improvement Op.

WILLIAMS TELLS OF INTER-RACIAL WORK AMONG COLORED FOLK

Mr. Editor of The Walton News: Please allow me space in your wonderful paper to say a few words concerning the Inter-Racial movement in this town. For the last twelve months, we have striven hard to represent the roganization to our people and show them the necessity for the Inter-Racial work. There are a few that co-operate with us, in trying to help care for the needy people of the town. The financial condition has not been so great, but with what we have had we used it as best we could in helping the old people. During the holidays I sent flour, sugar, fruits and words of cheer to many of the homes of the old and infirm people of Monroe. I feel that God is pleased with our work and if we could get the co-operation of all the colored citizens we could care better for our fathers and mothers.

I hope we will begin in the new year with more zeal to make it the banner year in the Inter-Racial work.

Wallace H. Williams,
President.

Our next meeting will be held on the 2nd. Sunday afternoon in January at Tabernacle Baptist church proptly at 3 o'clock, Monroe time Old year's business will be wound up and new year's business planned.

An Adventure In Good Will

By R. B. Eleazer, Educational Director
The Interacial Commission

It's Origin and Work

Part 3. RESULTS

Following is a brief summary indicating the principal lines of work carried on by the Commission and its allied state and local committees, and some of the results attained.

Norfolk Journal 3-1-24

The facts about lynching have been carefully digested and given the widest publicity through the press and otherwise. Special laws for the prevention and punishment of mob violence have been studied and efforts put on foot to have the laws of certain states strengthened at this point. Maps of the Southern States showing lynching areas and data have been prepared and used in the big Summer Conferences, in the college of the South, and with other groups.

In Georgia much attention has been given to the collection of evidence and the prosecution of participants in lynching cases. Twenty-two indictments were returned and four convictions secured, with penitentiary sentences. In previous years indictments in such cases had been practically unknown.

Legal Aid Extended

Legal aid has been extended in many cases in Georgia in which Negroes have suffered from mob violence, exploitation, and the like. Several thousand dollars have been raised locally for this purpose. It is believed the results have been quite salutary.

The efforts to secure better educational conditions for Negroes has been everywhere an important part of the work of interracial committees, state and local. Scores of fine schools have been built, participation in bond issues secured, terms lengthened, salaries raised, etc. In Atlanta alone $1,200,000 is now being expended for new colored schools as the result of an agreement brought about through the local interracial committee.

The Commission and its state, and local committees were given primary responsibility for the promotion of National Negro Health Week in the South, which was more widely observed in 1923 than ever before.

Race Nureses Secured

The Georgia and South Carolina Committees have had colored nurses put in the State Health Departments for special work in the State Health behalf of mothers and children. It is hoped that the states will take over this plan after is effectiveness has been demonstrated. Several hospitals for colored people have been secured through the efforts of local committees.

The Tennessee Committee has secured the appropriation of funds for a state institution for delinquent colored girls. Efforts to the same end are under way in other states.

Investigations have been made as to traveling conditions and other public utilities, and relief or improvement secured in many cases. Swimming pools, playgrounds libraries and similiar facilities have been provided in a number of cities. Membership has been secured for Negro farmers in marketing associations. Local grievances have been investigated and relief secured in many cases.

Study Race Relations

Two groups of college professors are brought together annually to study race relations, with a view to teaching the subject in their respective schools. Such courses are now being given in more than a score of colleges. Colored representatives of the Commission have carried the message of good will into the leading schools throughout the South, and everywhere have been cordially received by faculty and students. In this way thousands of students have been reached directly. The Commission is seeking a plan by which the subject of race relations may be introduced in some form into the common schools of both races.

Strong committees of women, all in positions of influence and leadership in the various civic and religious groups, have been organized in eleven Southern states. These committees are studying the conditions of Negro life with special reference to the home, the school and the church, and are seeking to promote similar study in all local women's groups, clubs, missionary societies, etc. They are undertaking also many practical plans for improvement of schools, sanitation, health, child welfare, and the like. The unmeasured condemnation of lynching invariably voiced by these groups has been a powerful factor in awakening public sentiment to the enormity of this evil.

Growth of Understanding

The growth of understanding and cooperation between the races is evidenced by the fact that Negro agencies are now being included in practically all Community Chest campaigns in the South. In Atlanta six distinctively colored organizations are so included for a total of $34,500, and in addition provision is made for partial support of the Georgia Race Relations Committee. Local interracial committees are always active in these campaigns, forming convenient points of contact and understanding.

A press service is conducted which reaches regularly all the daily papers in the South, a hundred leading religious weeklies, and all the colored papers—a total mailing list of about one thousand. To these periodicals more than fifty separate communications were sent out during the past year. These releases were very widely printed and must have reached millions of readers with messages of better understanding and good will.

Group conferences or personal interviews have been held with editors of principal dailies to the number of a hundred or more, in which their sympathy and cooperation have been asked. Almost without exception the response of these men has been most gratifying and their sympathy has been manifested practically in their news and editorial columns.

It should not be understood from the above that the race problem in the South has been solved. Only a beginning has been made. But is hopeful beginning. A method has been found that works—the method of conference and cooperation. A road has been discovered which if, consistently followed, will surely lead us out—the road to the hearts of men

BROOKLYN N. Y. EAGLE
FEBRUARY 11, 1924

NEGROES IN WHITE PULPITS.

From the viewpoint of the sociologist, no less than from that of the broad-minded Christian, the Chicago idea of celebrating the approaching birthday of Abraham Lincoln by having twenty colored clergymen exchange pulpits with twenty white ministers is impressively interesting. It signifies a sort of "fellowshipping" of particular import at a time when Northern cities are being invaded in fast increasing numbers by negroes from the Cotton States seeking to better their economic conditions and to escape from the ever-present peril of unpunished mob murders. It recalls by association of ideas the Moody revival services in Atlanta a couple of generations ago, at which a high board fence separated the races to whom the evangelist was appealing. And the idea is developed in the great city that has grown up in the home State of the Great Emancipator.

We may suppose that in New Orleans or Charleston no such exchange of pulpits would even at this day be practicable. Probably there were some protests by parishioners in Chicago. Race prejudice is slow to recognize the human brotherhood of the Christian religion. Incidentally it is true that worshiping bodies are often delimited more by social lines than by creeds. And social equality between negroes and whites is still far away. Social mixing is no more favored by the best and most intelligent colored people than by their white neighbors. Race pride and self respect are not confined to the Caucasian.

Lincoln, we are sure, would have applauded the Chicago exchanges. Souls to be saved cannot be classified or registered by skin pigments. Yet there is no doubt at all that negro church people get more satisfaction in "flocking by themselves," and the time is far off when this incident of prejudice can be entirely removed.

FORMER SLAVE TO SPEAK IN ALBANY

Dr. R. Alonzo Scott Will Be Heard at the Courthouse Monday and Tuesday Nights on Race Relations.

At the County Courthouse Monday and Tuesday nights of next week, beginning each night at 7:30 o'clock, an unusual program will be presented to the people of Albany and the surrounding section.

A former slave, who is now an educated and cultured man, will deliver an address, read poems of his own composition, sing songs and tell stories of plantation life—all in behalf of better understanding and better relations between the two races of his native South, which he still loves above all other sections, despite the fact that he has traveled far and seen much.

This speaker is Dr. R. Alonzo Scott, a native of Tennessee, who was born in bondage and lived the life of a slave until he was 10 years old. Largely through his own efforts, plus some help from kind friends of the white race, Scott acquired a liberal education, both in liberal arts and in music. He has taught school, been a preacher, a musician, and a world traveler; has studied in Europe, and the first negro bandmaster ever to serve in the United States army. He was once the leader of the infantry band that came to Albany from Fort Benning last fall for the Kiwanis Bazaar.

Dr. Scott comes to Albany under the auspices of the Interracial Committee, which was organized in Atlanta to promote better feeling between the white people and the colored race of the South. His messages elsewhere, according to newspaper reports, have contained much sound advice to the negro race and have caused better feeling on the part of the white race toward the negroes. His advice to the negroes, based on wide travel and broad experience, is that the South is the best place in the world for the negro, and that the better class of white people in the South are the most dependable friends the negroes have. He has lived in the South, in the North, in Europe and elsewhere, including the negro republic of Liberia, but declares after his travels and his experience that the Southern negroes are the happiest members of that race.

Although Dr. Scott will be here two nights, there will be an entire change of program each night. No admission will be charged at either program, although a free will offering will be asked. Special seats will be provided for white people.

FEB 25 1924

To Adjust Race Problems

Richmond.—Giles Jackson, one of the oldest negro lawyers in Richmond, and the originator of a bill to create an industrial commission to adjust inter-racial labor problems, reported favorably by the house committee yesterday, will leave this morning for Washington to fight for his plan in the capitol. Jackson, a Democrat, will seek the aid of a number of congressmen friendly to the establishment of the body of five men, three colored and two white, to promote better working conditions for the race in an effort to mitigate the disrupting influences of migration north.

FEB 1924

A Word For the Black Man

To the Editor of The Age-Herald:

Even in the olden times none of the superior races used any kind of animal for the sacrifice, save the goat, sheep, or of the bovine kind. But we now sometimes see the negro being used as the new animal of sacrifice. Yes, a new role, indeed, for the negro. For up till the closing of that fateful year of 1865 the negro constituted that mysterious, sacred, and tangible something which we call property, which gave him immunity from many of the pit-falls and vicissitudes of the life of a free man. This train of thought was started in my bean yesterday, and I cannot stop it yet, for as I sat in a restaurant in a little city near here, when the city marshal came in with a fruit jar full of a smoky, dreggy, filthy looking fluid, that they called whisky. It was of that indefinite quality which must have been made by an amateur at the business; and who brewed it while playing hide and seek with some conscientious officers (for there are some such animals). This specimen of brew seemed to be the kind of stuff that makes men kill their wives and children, and then themselves; and the kind that is causing men to fall dead like flies all over this country. This city marshal told the crowd in the restaurant that he had just taken this specimen off a negro hotel porter and that there was found, also, a keg of the same kind of stuff in the possession of this negro, whereupon there went up a score of voices in unison all saying, "Where, oh, where is the white man who furnished this son of Ham his supply?" And this city marshal moved on and made his exit through the outer door, and said no more.

* * * * * *

Yes, some people like race horses, some like hounds, and others have their fads, but I like the good negroes, though I have no desire to sleep with one, nor to eat with one, nor to make social calls in their homes, nor to visit their places of worship and there to disturb them as is many times done by thoughtless people; neither do I desire to compete with them in the work for which they are so well suited to do. And every old southerner knows that every kind-hearted negro (when untutored) loves a kind-hearted, normal white boy, and that every normal and kind-hearted white boy in the southeastern corner of the United States loves the kind-hearted negro as well as he loves his favorite dog; and every old southerner knows that there was a time in the not-so-long-ago and to some extent even now that in every well appointed southern white folks kitchen had its after supper gathering of happy, laughing negro visitors where the white "chilluns" could, and can go and set under the magic spells of the story telling of old black men and old black mammies. And many of them could, and can yet, unravel a series of weird stories which have been handed down to them by word of mouth from their ancestors in that far continent of blackest darkness. And many of these stories would rank with the classics of the Arabian Knights. Respectfully,

DR. W. H. SHELTON.

Race Relations—1924. I. General.

Improvement of.

"A BLACK GENTLEMAN"

One of the finest tributes we have seen paid any of the deceased recently has been paid "a black gentleman" by the Calhoun Times. The editorial is so interesting that we are reprinting it here in full:

"Zeb Darby died at his home on the late George W. Wannamaker farm, one mile from went out in the little shohasosaeotahoh St. Matthews, last Thursday night. He went out in the little cottage that has been his domicile for upward of forty years. We knew him well for thirty of those forty years. If he didn't have a white heart under a black skin, then we are badly fooled. Every day of his life, as we knew him, measured up to his ideals of Christian manhood. For forty years, he said, he had never missed a regular Sunday service in his church, unless sick or absent from St. Matthews. We have often seen white people with high and holy pretensions fall down flat when put to the acid test, for a wrong perpetrated by a member of the family. But some of us saw Zeb Darby flatly decline to excuse a wayward son in crime or even put up bond or money for his release. Through all these years we have never heard a word escape his lips that couldn't have been uttered anywhere. He was scrupulously honest, down to the smallest details. If he carried the slightest malice, prejudice or ill-feeling against the white race, it was never known or suspected. In return, no white man was ever known to belittle or question his motives or conduct. His time had come. He was around 80 and had been failing for several years.

"As a conspicuous example in moral and highly honorable community leadership among his people this editorial is written to extol merit so richly deserved."

The Birmingham News also published an editorial a few days ago, calling attention to the funeral of a negro in Mississippi, which was attended by 1,000 white people.

In every community in the south there are negroes of this type who are honorable, industrious and earn the friendship of all the white people with whom they come in contact. They usually get along mighty well financially.

Such negroes are citizens of the highest kind. They are an asset to the communities in which they live and set high standards for the other members of their race. They enjoy the richest confidences of the white people who know them and never suffer for the want of necessities. One never hears of them being mistreated. When they die their passing is keenly regretted.

The negro is not without esteem in the South when the same qualities which recommend white people are exemplified in him. —Greenville (S. C.) News.

Put O. K. On "Jim Crow" Commission

Washington, Jan. 11.—The Civic Center of Affiliated Associations of Washington have heralded themselves as championing the cause of a Jim Crow industrial commission. The unanimity of the voice this association is placing behind the movement was made evident in a letter to Hon. I. M. Foster of the House of Representatives, who is father of a bill in Congress requesting that such a commission be instituted.

The letter was written by the secretary of the commission, H. E. Barnett, and carried with it the conviction that better results would be gleaned from an entirely "Colored commission" due to the fact, he said, that a better understanding would naturally exist between such a body and the Colored populace. The association, of which W. D. Nixon, a prominent citizen, is president, is said to be 15,000 strong.

Negro Educator Pleads for Good Will Spirit Between Races

BY REV. T. O. FULLER.

To The Commercial Appeal:

My interest in my race and in all the people in the section in which I have lived for many years inspires me to ask space in your columns for a message on an important phase of our race relations. So much has been said and written on the race question that it is exceedingly difficult to find a new thought or a new angle of approach. Believing, as we do, in the unity of the human race, we are led to feel that the friction that so seriously affects the harmonious relations among racial groups is, very largely, if not wholly, due to a faulty mental attitude. The question, then, arises how can proper adjustment be had so that there may prevail peace and harmony in our community life? Our society is composed of different races and nationalities, different in color, creed, traits, ideals, intelligence and culture, each making some contribution, whether large or small, to the happiness and well being of the whole. There are certain lines of contact that run all the way through the community, like capital and labor, employer and employee, landlord and tenant, physician and patient, lawyer and client, merchant and customer. We, then, break up into various social groups, political groups, religious groups, each moving in their own circle and raising their own standard. In the government, we are all citizens, whether directly participating in the administration or not, and all owe allegiance to constitututed authority and are entitled to the equal protection of the laws. Our financial support is given through the payment of taxes which provide revenues for the support of the schools, the payment of the salaries of officers and employees, the building of parks, streets, public buildings and the maintenance of utilities owned by the government and used for the public welfare. We give moral support by assisting the oficers in the detection and arrest of criminals and appearing as witnesses, serving as jurors and giving information to those charged with the execution of the laws and the preserving of the peace. Without this support, there could be no orderly government, and our civilization would be a farce.

With so many interests in common, we are often made to wonder why so much hatred, so much prejudice, and so much group antipathy is permitted to remain among us, to the destruction of comity and co-operation, so essential to handling of our common tasks. Is it not true, that what benefits the community as a whole, benefits every member thereof—whether he be black or white, rich or poor? Whenever a wave of prosperity strikes a community, the man with the capital and the man without capital are both beneficiaries of that prosperity, to a greater or lesser degree. The same is true when a community is in the grip of hatred and prejudice.

Every member is made to feel the effects and is to some extent a sufferer. Nothing delights the writer more than the fact that he has risen above race prejudice. In fact, there is no hatred in his heart against any man, whatever may be his race, his color or his religion. He would see to it that every man has justice and a fair chance in the race of life. The truth is he has race preference and feels a special call to his own group, but in lifting them he would not hinder the members of any other group from reaching their highest possibilities. He believes that every group has what he has called race preference and some have been unable to hold that sentiment in the zone of safety and sanity, while others of both races have permitted this preference to become vitiated and intensified into prejudice, hatred and group antipathy, so that they find themselves unable to see and appreciate that which is good and praiseworthy in the members of other groups. This is unfortunate, since there are so many problems whose solution demands our united efforts. When I think of the contact and relationship between the white and black people of the south during the past three centuries, and when I note how the one has served and helped the other in the various crises that have arisen, and when I listen to the stories of devotion and incidents of loyalty recited by the grizzled remnants of rapidly disappearing racial groups, the memory of which is cherished, more or less, by the descendants of both races, I sincerely believe that the antipathy between the races in our section today is largely a matter of psychology and therefore can be overcome and adjusted. Misunderstandings too often arise from the assignment of wrong motives or wrong ideals to the people of other groups, or the misinterpretation of the purposes, the desires and the ambition of others. Prejudice has its basis very largely in selfishness, which fixes an ideal or standard and then closes the avenues of approach to this standard and ideal on the part of others by those more highly favored. This prejudice is met by those less favored in a spirit of resentment and retaliation against what is regarded as unjust discrimination, restricted freedom of action and a denial of the right to participate in that which is believed to be the privilege of every member of the community.

Prejudice is both dangerous and destructive and is also an economic handicap. It creates a feeling of superiority or self-sufficiency, which limits expansion and hinders growth. It entails unnecessary expenditure of vital energy in the digging of trenches and building barriers for protection against an imaginary foe. Prejudice fixes an attitude of hostility between neighbors that prevents the exchange of valuable assets and resources that might otherwise be utilized and appropriated for the common good. It divides communities into hostile groups and chills the growth of good fellowship. This mental attitude is largely a matter of psychology, in my opinion.

The records of our criminal courts abound with evidence to show that most of the homicides were committed by persons who were defending themselves against an anticipated assault from a person unarmed and utterly harmless. The man fired because he "felt that his life was in danger." Hatred gives evidence of an abnormal state of mind and every move of the supposed adversary is interpreted as a "hostile move" which calls for drastic action in defense.

An idea works in the mind like the leaven in the meal. Thought builds sentiment, which, in turn moves the individual to action. Thought must be given a pure and clear field in which to grow. Thought arises from (1) contact (2) reading and (3) environment. The very best of all races should find some angle of helpful contact with other neighbor races. The actions that follow contact fix and establish relationships. The crime that shocks society grows out of the contact of the vicious elements. There are some good, some honest, some truthful and praiseworthy in every racial group and more time should be spent in blending the efforts of those people in measures," for the common good. The pen is said to be "mightier than the sword." The press is a power in that it prepares the story, shapes the thought, and directs the actions of thousands of members of a community in the same hour. There is no more responsible factor in any community than the one who writes the newspapers—such a man should be an unselfish, and as conscientious as the minister who speaks from the sacred pulpit. Many who read the papers never go to church or hear a sermon and the newspaper is the chart by which they travel. Another agency which is active in shaping the mental attitude is wholesome environment. Dwellers in the slums and in alleys have but little respect for themselves and less respect for others. Their manner of life dries up the milk of human kindness. They subordinate the moral and spiritual elements within them to the animal and selfish. These methods of life should be eliminated. The poor should be made to see the beautiful and the attractive things of life. Parks and playgrounds that draw out the better sides of their natures should be available. People who are constantly made to feel the heavy hand of the law and are trained to fear the officers, will not love the government. The humblest child should be made to feel that the streets, the lights, the playgrounds and the beauty spots of the city are for his comfort and happiness. The psychological effect of this would be astonishing. A smile, a pleasant look, a kind word, or deed, would work wonders with those who otherwise might not expect such from us.

Recently, I saw 5,000 happy black children receiving gifts, in one of our city parks provided by public spirited citizens, of another race, for the most part. The psychological effect of this incident is beyond calculation. It served to create friendly feeling that will help amazingly. Every one can help in this work of readjustment of our mental attitude.

Expect the best of the other fellow; give him credit for good intentions; presume that he is an honest man, rather than a thief. Not every man is a lyncher or a rapist because some member of his race group has committed such a crime. Allow each man the opportunity of making his own record by which he is to be judged. Presume that others love justice and freedom and the common courtesies, and conveniences of life and then will follow such a change in the attitude of our racial groups toward each other that the work of race adjustment will go forward by leaps and bounds.

Isolated acts of kindness, at long intervals, do some good, but a little thoughtful kindness whenever there is contact, in the home, in the streets, at public places, on the farm and on the job, greatly influence and shape the mental attitude and determine whether persons are to be regarded as friendly or unfriendly in the community in which they live. Race adjustment can be helped by orators and lecturers, and social workers. Organized committees with extensive programmes and liberal views are to be commended. They are on the right road and are getting some results, but the task is mine, is yours and is everybody's. The spirit of good will must be shown all along the line. Whenever there is contact, there is the opportunity and while the work is being done among the older ones, the children should not be neglected, for too often, they are sent from the hearthstone with the spirit of hatred swelling in their breasts. Speed the day when this shall disappear and friendly relations shall be established among all groups. The year 1923, which has just passed into history, was remarkable in that many acute situations affecting our race relations in the south were met and handled. The fact that we survived them gives evidence that the leaven of conciliation is effectively at work. At no time in the last decade, has the press had a stronger backing from the leaders of thought and action in the south than during the year which has just closed whenever a position has been taken in favor of justice and fair play. The press moulds sentiment but it is also influenced to a large degree by the prevailing sentiment in the community. The press seldom goes very far in advance of sentiment. Therefore I cannot but feel that we are slowly but surely making progress along righteousness, and that the year 1924, which is just dawning, will stand like a white marble of opportunity upon which the sane, practical and conscientious workers for a better country and a closer co-operation between the races can chise their best and most enduring ideals.

Some Effects of Negro Migration

Having lost a large percentage of its Negro population through migration, the state of Georgia is beginning more to appreciate the colored man for his worth, according to Dr. Will W. Alexander of Atlanta, Chairman of the Southern Commission on Inter-racial Co-operation. Not only in Georgia, but in all the Southern States, Dr. Alexander finds that the white people are thinking more seriously about progress towards greater justice for the black man, in the courts, in the schools, in agriculture and the other pursuits adapted to the colored population.

He finds that seventy Southern colleges are offering courses that touch on phases of race relationships. In two States efforts are being made to have instruction in grade and high schools to teach white children sound principles of their attitude toward their colored fellow citizens. He believes that hereafter it will be easier for Negro farmers to obtain help from farm-loan banks. In one State an ex-Governor is leading a movement for more even justice to the blacks in the petty courts.

In the long run, it will be a thing beneficial to both races that excessive black population is being reduced in the Southern States. That the Inter-racial Commission finds its labors far easier now than it did two years ago is one evidence that the exodus has fostered better relations between the races in the South.

Facts Wanted

THE Commission on Race Relations of the National Conference on the Christian Way of Life invites any one who has come in contact with a problem of race adjustment to tell of that experience exactly as it has come to him, whether it be a single incident witnessed in the street or a long-continued episode with intricate problems in the solution of which he has felt some concern. Where the mention of names and places is likely to cause injury or embarrassment, they may be suppressed and the circumstances be disguised in other ways necessary to prevent identification. Each story should be complete in itself, with as much detail as may be necessary to make it clear. Sometimes, to give more color to the narrative, it may be possible to reproduce conversations or to describe the environment that is influencing the attitude of this or that group or person. Such contributions should be addressed to The Inquiry, 129 East 52 Street, New York.

EXTRACTS FROM REPORT OF GEORGE E. HAYNES, SECRETARY COMMISSION ON THE CHURCH AND RACE RELATIONS, TO THE ADMINISTRATIVE COMMITTEE, FRIDAY AFTERNOON, MARCH 14, 1924.

Race Relations Sunday, February 10.

This day was observed more widely this year than last. There was call for ten times as many of our suggestions and plans for its observance. Reports have come in from localities as widely scattered as Chicago, Little Rock, Ark., Petersburg, Ind., Harvington, Neb., Chattanooga, Tenn., Kansas City, Mo., Muskegon, Mich., Shubbona, Ill., Dayton, Ohio, Milton, Fla., Los Angeles, Cal., Columbia, Ky., Philadelphia, and New Orleans. Many newspapers published editorials and extracts of material from the leaflet beforehand, white and colored ministers preached special sermons; white and colored churches exchanged choirs and special speakers; visitors were exchanged between the churches of the two races. A number of church forums had special speakers for the occasion.

Perhaps the most outstanding example of observance of the day was in Chicago where the pulpits of six white churches were filled by Negro ministers, and the pulpits of six Negro churches were filled by white ministers. This plan was worked out by the Chicago Church Federation. The federation has secured from a number of the ministers a personal report on the effects of this exchange of pulpits. In every case the church attendance was as large or larger than usual and there were hearty responses from the congregations. Some of the comments from the ministers tell their own story:

A white minister said: "It gave me personally a better understanding of the problem than I had previously had. It also could not help but soften the prejudice of the people present. Will be glad to repeat the experiment again." The colored minister who exchanged with him said: "Had the finest kind of a time out there. Never spoke to a more cordial audience. At least fifty persons came forward after the service and shook hands with me. Several said they were coming over to my church to hear me again."

Interracial Conferences.

The month of February saw the culmination of plans that have been under way for nearly a year in four principle cities of the West where interacial activities have now taken on results which will be far-reaching. Mr. Franklin O. Nichols, Associate Educational, Secretary, American Social Hygiene Association, accompanied me to these cities and led the health discussions.

CLEVELAND, OHIO.—February 9-11 were spent in this city, the first day taken up in working through with Mr. Prucha, of the Federated Churches, the very thorough survey he has made of Negro life in that city. February 10 being Race Relations Sunday, I filled engagements in three churches—two white and one colored. On February 11 I spoke to the Ministerial Association of Greater Cleveland, presenting to them the question of responsibility of the church for promoting better race relations. In the afternoon of that day the Interracial Conference, which was the culmination of our plans, was held at the offices of the Cleveland Federated Churches. There were present more than one hundred of the leading ministers, church officers, social workers, and representatives of civic and social agencies of the city, besides some of the officers of the Federated Churches. A full report was made of the survey of Negro life of Cleveland; this brought an array of facts on the interracial situation of that city and elicited a number of questions and some discussion. The outcome of this conference was a resolution requesting the executive committee of the Federated Churches to take the responsibility in following up the recommendations of the survey and to take the initiative in developing further such an interracial council or committee as a clearing house between the two races of the city as their best judgment and co-operation with other organizations may find feasible.

KANSAS CITY, MO.—Following my visit to this city last July, a preliminary interracial committee has been set up under the Council of Churches. On this committee are representatives of the Ministerial Alliance, Baptist Ministerial Alliance, Y. M. C. A., Y. W. C. A., both white and Colored, aNtional Association for the Advancement of Colored People (local branch), Board of Negro Charities, Urban League, Woman's Interdenominational Missionary Council, Kansas City Council of Religious Education, Citizens' League, Council of Social Agencies, and Council of Churches. These organizations promoted the second joint interracial meeting in their city on Race Relations Sunday, February 10.

Upon my visit February 15-16 and 19-20, met the interracial committee and went over with them the question of a preliminary survey in preparation for holding an interracial conference and making a community-wide program. They agreed that the survey should be a co-operative enterprise supervised by the Committee with the direction and supervision assumed by our Commission; that the local expenses should be borne by their Committee with the help of citizens in the city whom they may interest.

WICHITA, KANSAS, Feb. 17-18.—The visit to Wichita was the culmination of a year of planning under the leadership of Dr. Ross W. Sanderson, Secretary Wichita Council of Churches, which has a Race Relations Commission under its Department of Organized Goodwill. Five of the white and eight of the principal Negro churches were observing Race Relations Sunday on February 17, there being an exchange of speakers between the churches of the two races. There was a join interacial meeting on Sunday afternoon at the First Baptist Church with white and colored speakers, among them was Mr. Franklin O. Nichols. On Monday morning, February 18, I spoke to the Wichita Ministerial Association. The afternoon was given to one of the most effective interracial conferences we have had. There were present more than one hundred of the white and colored leaders of the church, civic, social and business interests of the city.

MILWAUKEE, WISCONSIN, Feb. 24-25.—After discussion of plans at Kansas City during the three days that followed a day or two of rest at Chicago, we reached Milwaukee. Dr. F. G. Behner, Secretary Milwaukee Church Federation, had mapped out a full program. Mr. Nichols and I filled pulpits morning, afternoon and evening on February 24. There was a union mass meeting of all the colored churches in the city on Sunday afternoon. The next morning we had interviews with the city health officers and representatives of the social agencies. At noon the Milwaukee Ministers' Association held its monthly dinner where both Mr. Nichols and I spoke and responded to questions. Following this,a I met the Board members of the Urban League and officials of the Federation of Churches for detailed discussion of plans of organization and relations of Negro churches, lodges, and women's clubs. The outcome of this was a recommendation to the Federation of Churches to organize a Race Relations Department.

DAYTON, OHIO, Feb. 27-28.—These two days were spent in Dayton to assist in the re-organization of the Interracial Council which functions under the Council of Social

Race Relations—1924

Improvement of.

II

Agencies and the Community Chest, with the co-operation of the Council of Churches. As a result of considerable counselling and a number of calls on leading white citizens we succeeded in getting the acceptance of a leading business man, one of he leading lawyers, and the editor of "The Labor Review" for membership on the interracial council. This completed the personel of both white and colored members of the council except one vacancy left in the hope of later finding just the right man for chairman, as both of the men to whom this invitation was extended declined on the ground of being too heavily ladened with other responsibilities.

COLORED LEADER ON GOOD WILL PROGRAM

Bishop R. E. Jones Tells Of Co-operative Movement In The South

"The movement for the promotion of good will, mutual confidence and co-operation between the dominant races in the South is regarded by many as the most significant of its kind since the emancipation," said Bishop R. E. Jones, of New Orleans, eminent colored leader, in his report to the recent General Conference of the Methodist Episcopal Church in session in Springfield, Mass. Expressing pleasure in the opportunity to co-operate in this movement, Bishop Jones gave the following survey of its spirit and work:

"We have found in the South a group of white men and women who are sincere and courageous in their desire for justice, equity and peace for all men. The movement began as one of our after-the-war necessities. At first faith was small, vision dim, hope uncertain, but the work grew until now out of one thousand counties in the South, 800 or more are duly organized with joint committees representing both races. There is a central office at Atlanta with Dr. W. W. Alexander, a minister of the Methodist Episcopal Church, South, as director. Most of the State shave full time interracial secretaries. Some of the States have two secretaries, one white and one colored.

"The organization of the Woman's Department of the Commission on In-

terracial Co-operation has brought to light fine heroism on the part of the women. These women have added strength, dignity and confidence to the comission. There has been opposition in some quarters, misgivings in others, lack of interest in others, but the movement still goes forward with confidence, intelligence, equity and the leadership of Jesus Christ. This ideal of promoting a better understanding on the basis of co-operation and a more adequate appraisal of human values will strengthen our National Government and its reaction will be felt throughout the world and rebound to the glory of God and the advancement of His kingdom."

Text And Pretext

An Adventure in Good Will

BY M. ASHBY JONES, D. D.

Since the announcement of my election as general chairman of the southern inter-racial commission I have had so many inquiries as to the origin and purpose of this commission that I have determined to answer them in this column.

Following the armistice in 1918, race consciousness became acute the world around. Here in the south we felt it in a very tense and aggravated form. The rumors and counter-rumors, that the return of the white and Negro soldiers to the south would mean trouble, flew thick and fast. White people were told that the negroes, inflamed by abnormal experiences in France, would come home aggressively offensive. Negroes were told that white people were arming all over the south to reward their patriotism with terrorism.

Get Together.

To consider this truly dangerous situation, a group of representative southern men, all of whom had been in some way closely identified with welfare work for the soldiers, met in Atlanta. We sought, first of all, to face frankly this condition of racial suspicion, which had grown out of a gradual loss of confidence. Instead of an academic discussion of the abstract question of race relations, or any search for a panacea, which would solve all the problems involved, we sought for some method by which we might restore racial confidence and gradually create a spirit of kindliness and good will.

General.

The contribution which we believe we have made is unique, but simple. The plan is to bring some of the best representatives of both races together in every neighborhood in the south, in what we call inter-racial committees. These committees come together for the purpose of discussing, not abstract questions, but the local problems which may from time to time arise, to retard or prevent good will between the black and the white. These problems present themselves in the form of the need of better schools, better housing conditions, better health, and, often, fairer treatment in business or in the courts. More than a thousand such groups have been formed throughout the south, and the reports which have come to our office of the revival of kindly and cordial relations, through the simple but irresistible influence of neighborly cooperation, justify all the expenditure of time and money which has been made.

Let me see if I may remove some misunderstandings as to the constitution and work of our commission by a few statements of fact. Our organization, while gladly cooperating with every other organization by which we may further our purposes, is absolutely independent of all other organizations. We are supported by voluntary contributions of churches, benovolent societies and individuals, who sympathize with our spirit and our purpose. However, whatever contributions come into our treasury must come without any conditions whatever attached to them, so that we may be left absolutely free from even the suggestion of any control from the outside. This leads me to say that this commission and its work is free from every political alignment and is untainted by any political purpose or activity.

A Southern Ideal.

Our commission is permeated by the best spirit and the highest ideals of the south. We accept, without debate or question, as fundamental to our work, the preservation of the integrity of the two races. In doing this, however, we stand as firmly for the preservation of the purity of the home of the negro as for that of the white man. We believe that we can justify this principle of racial integrity as making for the best welfare of the negro race, as well as that of the white race. It is only fair to add that after an experience of six years of cooperating with the best representatives of the negro race, we have found nowhere any desire on their part for so-called "social equality." What they earnestly desire is justice, good will, and a fair chance for human development.

But, after all, the best definition of any movement or organization is to be found in the characters of those who compose it. I wish space permitted me to give the entire list of our general commission and those who compose our state committees. However, let me suggest, almost at random, the type of men and women who are giving themselves with thoughtful self-sacrifice to this work. Among our educators we have Dr. S. C. Mitchell, of the University of Richmond; President W. L. Poteat, of Wake Forest college; Dr. Edward Mims, of Vanderbilt university; President R. E. Blackwell, of Randolph-Macon college; Carlton B. Gibson, head of the public schools system of Savannah; Dr. Plato Durham, of Emory university. Among our churchmen are Bishops Bratton, of Mississippi; Rhees, of Georgia; Cannon, of Virginia; Finley, of South Carolina, and Dr. C. B. Wilmer, of Georgia. We have enlisted the interest of such outstanding personalities as Homer L. Ferguson, president of the Newport News Shipbuilding company; Arch Trawick, president of the Tennessee Biscuit company; Colonel A. R. Lawton, vice president of the Central of Georgia railway, of Savannah, Ga.; Judge William H. Barrett, and Judge Samuel Adams, of Georgia.

This movement would probably receive its clearest and best definition if I could give the names of the outstanding and significant women of the south who are giving themselves unreservedly to this ministry. They are such women as Mrs. A. R. Lawton, Mrs. W. A. Allbright and Mrs. Z. I. Fitzpatrick, of Georgia; Mrs. B. B. Munford and Mrs. H. L. Schmelz, of Virginia; Mrs. T. W. Bickett, the widow of the beloved governor of North Carolina, and Mrs. W. C. Winnsborough, of Missouri.

The negroes have contributed their very best and most outstanding leaders. I could not begin to give the list, but they are such men as Major Moton, of Tuskeegee institute; Dr. Isaac Fisher, of Fiske university; President John Hope, of Morehouse college, and Bishop R. E. Jones, of Louisiana.

Leadership.

I cannot close this brief and all too inadequate sketch without saying that this work would have been simply impossible without the directing genius of Dr. W. W. Alexander, our executive secretary. Dr. Alexander was called from a charming Methodist pastorate to take charge of the personnel department of the Y. M. C. A. war work in 1917. From this position we drafted him for this large service. Of unusual depth of culture and breadth of sympathetic experience, he has the mind and genius of a statesman in the realm of religious sympathies and activities. The director for the southeastern region of the Y. M. C. A., R. H. King, who might easily have become a great captain of industry by his organization and executive ability, is the chairman of our executive committee. E. Marvin Underwood, a great lawyer and a great heart, is our vice chairman.

I have called this sketch "An Adventure in Good Will." When the full story shall be written it shall indeed prove itself to be a genuine adventure. Shadowed sometimes with tragedy, again lit with the radiant charm of the romance, but always inspired by the light which comes from the face of Him who first dared the great adventure of "peace and good will among men."

TOLEDO OHIO TIMES
THURSDAY, JULY 10, 1924.

Mrs. Booker T. Washington, widow of the late president of Tuskegee Institute, Alabama, is a leader among women of her race. She is a graduate of Fish university, Nashville, honorary president of the National Federation of Colored Women's Clubs and is trying to bring about a better understanding between women of the white and colored races.

MACKINAW (MICH) STAR WEEKLY
THURSDAY, JULY 10, 1924.

Mrs. Booker T. Washington, widow of the late president of Tuskegee Institute, Ala., is a leader among women of her race. She is a graduate of Fisk University, Nashville, honorary president of the National Federation of Colored Women's Clubs and is trying to bring about a better understanding between women of the white and colored races.

CHICAGO ILL TRIBUNE
THURSDAY, AUGUST 7, 1924.

Mrs. Booker T. Washington to Address Colored Clubs

Mrs. Booker T. Washington, wife of the late founder of Tuskegee university, will speak tonight at Wendell Phillips high school on "Inter-Racial Coöperation at Tuskegee" to representatives from forty-eight states attending the National Association of Colored Women's clubs. At the educational night meeting last night, nearly $10,000 was raised to send worthy Negroes of the south to private colored schools.

WALLA WALLA, WASH., UNION
AUGUST 3, 1924

Mrs. Booker T. Washington, widow of the late president of Tuskegee Institute, is a leader among the women of her race.

Hilda Hewlett, wife of Maurice Hewlett, the English novelist, was the first woman of England to take out an aviation certificate.

Weihart, of Cincin-
or of five children.

PREACHING IN WHITE CHURCHES.

The Union-Review rejoices that certain white pastors have made advances in their religious life as is evidenced by their proposal to exchange pulpits with colored pastors in demonstration of a sort of "fellowshipping" incident to Lincoln's birthday. If we read correctly a striking exhibition of race separateness was the erection of a high fence in Atlanta between white and colored folks seeking religion under the guidance of D. L. Moody. We have seen "a spite fence"; it was sixteen feet high and built by one white family to shut out the view of another white family next door. The Moody tabernacle was not exactly "a spite fence," though it might have with propriety be so named. And that reminds the editor of the time he, Dr. Clark and other colored Baptist preachers were led out of the Southern Baptist Convention by a Nashville policeman called by a white Baptist usher because they objected "Negro seats." Even the policeman apologized for the incongruity by saying: "Gentlemen, I am sorry, don't blame me."

Perhaps, not in Atlanta or Charleston or New Orleans would the Chicago idea find welcome. The southern south will be slow to depart from "Southern convictions and traditions," if we may use a time worn expression. But we think colored pastors will preach in white churches.

But for twenty colored pastors to preach in twenty white churches in token of inter-racial amity is a wonderful advance, and the Union-Review is happy. The incident is impressively interesting, and is, in view of the migration movement, truly significant. We congratulate the white pastors.

There are racial differences and racial prejudices. There is such thing as society equality made by skin-pigments, national or race pride or selfrespect. Social equality in any large scope is not only a thousand years off, perhaps, but it can only be a matter of individual choice and selection. "Birds of a feather flock together," and so do humans. The stubborn fact of prejudice stands in the way of Christian brotherhood, truth and all the prejudice is not on one side, as all race pride is not with the Caucasian. But what has religion, the saving of souls, the worship of the Almighty God or preaching a raceless gospel got to do with either a white, black, brown or yellow skin? Nothing.

We hope to hear that colored preachers preached the simple gospel of Jesus Christ in a great way. If they did, those white audiences heard the fundamentals from the angle of personal experience, always a preaching of absorbing interest.

KELLY MILLER SAYS

The Republican party is going to appear to the Negro in the next campaign more eagerly than has ever been done before; not because they love him now more than ever, but because they need him more.

The persuasiveness of the appeal will depend largely upon the counter proposal of the Democratic rival. But no amount of political trade and barter can atone for moral odium. The grand old party must free itself from the taint of corruption and the smell of oil.

INTER-RACIAL COMMISSION

The judiciary committee of the House of Representatives during the last week has hed open hearings on several bills looking towards the authorization of the appointment of an inter-racial commission to study and report upon the absolute and relative situation of the Negro race in the United States. **For a number of years sundry such bills have been introduced, but have not gotten beyond the graveyard of the committee pigeon hole. New impetus has been given to the idea by the approving reference of President Coolidge in his first message to Congress. Distinguished citizens, white and colored, appeared before the committee and urged the passage of some one of the pending proposals.**

Personally, I failed to reach the committee room in time for the open hearings, but on behalf of the Negro Sanhedrin, I have submitted the following brief as part of the printed hearings.

SANHEDRIN BRIEF

1. I take it for granted that Congress is purely and simply the legislative branch of the government, and is not interested in sociological investigation or inquiry except in so far as they relate to pending or proposed legislation.

2. I also take it for granted that Congress does not propose to enter upon the policy of class or race legislation, but that it will adhere to the fixed principle of enacting one law for all American citizens without deviation on account of race, creed or color.

THE DYER BILL

3. As I understand, it is the intention of the proposed commission to gather information, compile and collate data, ascertain representative opinion, and propose remedial legislation promotive of national interests or remedial of national evils which are complicated by race relationship. A commission composed of highly qualified members of both races might indeed render great service in guiding the judgment of Congress along wise legislative lines.

3. Lawlessness is undoubtedly the one outstanding national evil that endangers the foundation of our government. This evil is greatly accentuated by race contact and race friction. Some form of national legislation to check and control lawlessness is imperative. The Dyer Anti-Lynching Bill illustrates the urgency of this necessity. A large part of the last session of Congress was consumed in the consideration of this bill. The legislators had to rely largely upon hear say evidence and inadequate data furnished by private agencies for information on this important measure. Had this proposal previously received careful analysis by a competent commission, its passage through Congress might have been greatly facilitated.

5. In sundry instances the Constitution of the United States is ignored or overriden on account of race. It would be the duty of such a commission to bring to the Congress plans and methods by which the fundamental law of the land would be respected and enforced.

DISCRIMINATION LAWS

6. A number of States have passed laws basing distinction and discrimination on account of race. The commission would inquire into the nature and extent of such laws, and advise the government just how far local circumstances should be allowed to interfere with or violate the laws of the land.

7. Several bills are now pending before Congress granting national aid to local education, in certain important features. Because of his belated condition, the Negro race figures largely in educational equation. The commission might well advise Congress as to wise procedure in so far as concerns the racial feature of education.

HEALTH LEGISLATION

8. The health interest is nation-wide. Disease has no respect for race or color. Because of the social separation of the races, Negro physicians, ministers, and group leaders must be involved in any national scheme of health reform in order to make it function among the colored people.

9. There are numerous other topics of broad interest, such as industry, northern migration, religious and social development and good will between the races, to which the commission might well give consideration, and which might prove valuable to the President in making representations to the Congress, as well as to Congress itself in the enacting of laws.

10.—Several years ago, Governor Lowden, of Illinois, appointed a race commission to study and report upon race relations in that State. This was the outgrowth of the Chicago race riot. After several years deliberation this commission published its findings in a volume entitled, "The Negro in Chicago," which constitutes one of the most interesting existant treatise to be found anywhere in the whole range of race literature.

What was done by this local commission might be enlarged on a national scale by the body now proposed.

THE NEGRO AND THE NATIONAL SCANDAL

Oil and politics will not mix.

Our government is involved in corruption and rumors of corruption such as will inevitably tend to weaken the faith of the people in the claims of democracy. The grand old party of moral idealism bears the brunt of the obliquy.

The Democratic party which on the whole operates on a lower ethical level than its Republican antagonist is now on the offensive. That they are seizing the unfortunate opportunity for partizan advantage is easily apparent. The real conscience of the nation is found in the breast of a handful of the progressive bloc from the middle West. Senator La Follette is the noblest Roman of them all. Senator Borah is the most conspicuous straight Republican who combines moral courage with party regularity.

The Republican party on the whole is on the moral defensive, a very heavy burden to carry in a political campaign. They that appeal to the suffrage of a liberty loving people must have clean hands, and must strenuously advocate political cleanness as a basic principle.

WHERE IS ROOSEVELT

A party that is forced to apologize for corruption makes a very feeble appeal to the conscience of the nation. Where now is the voice of a Theodore Roosevelt ringing through the land to all of the inhabitants thereof proclaiming that righteousness is the salvation of the nation and that sin is a reproach unto any party. One week of the thunderous righteousness of Roosevelt would purify the foul atmosphere, and put his own party on the moral aggressive where it ought to be.

One is amazed at the silence of the organs and agencies of public opinion. Aside from the purely partizan outery of the political press, the great organs of the country are hesitant or apologetic for acknowedged existing evils. They are more prone to denounce the Democrats and western radicals for ferreting out corruption than to condemn vice itself.

PULPIT SILENT

The religious press is tepid and timid. The pulpit is silent. The women were given the franchise on the plea that they would purify public life. But no feminine voice is now thundering against public corruption. The young men in the schools and colleges who should be taught to love public purity as well as private virture are being fed on literature that is apologetic for public wrong doing.

APPEAL TO RACE VOTERS

Aside from the very radical press typified by the "Nation" and similar journals of limited circulation, the literature on which they feed tends to atone for public misdeeds rather than to arouse an indignant sense of wrath and rebellion at wrong doing in high places.

Now stands it with the Negro? He of all men should uphold public righteousness. He is the immemorial victim of unrighteousness and wrong. In the long run there is little difference between undermining the law through corruption and overriding it by force. The weaker man will be the victim in the end.

The Republican party is going to appear to the Negro in the next campaign more eagerly than has ever been done before; not because they love him now more than ever, but because they need him more.

Will the leaders of the party material weight or significance. It rise to the level of their moral opportunity?

WHITE AND NON-WHITE

Immigration has been, or soon will be limited to two per cent of the present quota of any national stock of the Caucassian race. The Mongolian race will be shut out entirely. The African is still eligible, although his eligibility is purely theoretical and futile.

Eleven million Africans are already by virtue of the Fourteenth Amendment. The Negro has become a permanent element of American citizenship of the most conspicuous and significant character. It requires the wisest statesmanship to make the most of this priceless boon which we never could have secured prior or subsequent to the decade of moral idealism from 1867 to 1877.

PREACHING IN WHITE CHURCHES.

The Union-Review rejoices that certain white pastors have made advances in their religious life as is evidenced by their proposal to exchange pulpits with colored pastors in demonstration of a sort of "fellowshipping" incident to Lincoln's birthday. If we read correctly a striking exhibition of race sparteness was the erection of a high fence in Atlanta between white and colored folks seeking religion under the guidance of D. L. Moody. We have seen "a spite fence"; it was sixteen feet high and built by one white family to shut out the view of another white family next door. The Moody tabernacle was not exactly "a spite fence," though it might have with propriety be so named. And that reminds the editor of the time he, Dr. Clark and other colored Baptist preachers were led out of the Southern Baptist Convention by a Nashville policeman called by a white Baptist usher because they objected "Negro seats." Even the policeman apologized for the incongruity by saying: "Gentlemen, I am sorry, don't blame me."

Perhaps, not in Atlanta or Charleston or New Orleans would the Chicago idea find welcome. The southern south will be slow to depart from "Southern convictions and traditions," if we may use a time worn expression. But we think colored pastors will preach in white churches.

But for twenty colored pastors to preach in twenty white churches in token of inter-racial amity is a wonderful advance, and the Union-Review is happy. The incident is impressively interesting, and is, in view of the migration movement, truly significant. We congratulate the white pastors.

There are racial differences and racial prejudices. There is such thing as society equality made by skin-pigments, national or race pride or selfrespect. Social equality in any large scope is not only a thousand years off, perhaps, but it can only be a matter of individual choice and selection. "Birds of a feather flock together," and so do humans. The stubborn fact of prejudice stands in the way of Christian brotherhood, truth and all the prejudice is not on one side, as all race pride is not with the Caucasian. But what has religion, the saving of souls, the worship of the Almighty God or preaching a raceless gospel got to do with either a white, black, brown or yellow skin? Nothing.

We hope to hear that colored preachers preached the simple gospel of Jesus Christ in a great way. If they did, those white audiences heard the fundamentals from the angle of personal experience, always a preaching of absorbing interest.

KELLY MILLER SAYS

The Republican party is going to appear to the Negro in the next campaign more eagerly than has ever been done before; not because they love him now more than ever, but because they need him more.

The persuasiveness of the appeal will depend largely upon the counter proposal of the Democratic rival. But no amount of political trade and barter can atone for moral odium. The grand old party must free itself from the taint of corruption and the smell of oil.

INTER-RACIAL COMMISSION

The judiciary committee of the House of Representatives during the past week has hed open hearings upon several bills looking towards the authorization of the appointment of an inter-racial commission to study and report upon the absolute and relative situation of the Negro race in the United States.

For a number of years sundry such bills have been introduced, but have not gotten beyond the graveyard of the committee pigeon hole. New impetus has been given to the idea by the approving reference of President Coolidge in his first message to Congress. Distinguished citizens, white and colored, appeared before the committee and urged the passage of some one of the pending proposals.

Personally, I failed to reach the committee room in time for the open hearings, but on behalf of the Negro Sanhedrin, I have submitted the following brief as part of the printed hearings.

SANHEDRIN BRIEF

1. I take it for granted that Congress is purely and simply the legislative branch of the government, and is not interested in sociological investigation or inquiry except in so far as they relate to pending or proposed legislation.

2. I also take it for granted that Congress does not propose to enter upon the policy of class or race legislation, but that it will adhere to the fixed principle of enacting one law for all American citizens without deviation on account of race, creed or color.

THE DYER BILL

3. As I understand, it is the intention of the proposed commission to gather information, compile and collate data, ascertain representative opinion, and propose remedial legislation promotive of national interests or remedial of national evils which are complicated by race relationship. A commission composed of highly qualified members of both races might indeed render great service in guiding the judgment of Congress along wise legislative lines.

3. Lawlessness is undoubtedly the one outstanding national evil that endangers the foundation of our government. This evil is greatly accentuated by race contact and race friction. Some form of national legislation to check and control lawlessness is imperative. The Dyer Anti-Lynching Bill illustrates the urgency of this necessity. A large part of the last session of Congress was consumed in the consideration of this bill. The legislators had to rely largely upon hear say evidence and inadequate data furnished by private agencies for information on this important measure. Had this proposal previously received careful analysis by a competent commission, its passage through Congress might have been greatly facilitated.

5. In sundry instances the Constitution of the United States is ignored or overriden on account of race. It would be the duty of such a commission to bring to the Congress plans and methods by which the fundamental law of the land would be respected and enforced.

DISCRIMINATION LAWS

6. A number of States have passed laws basing distinction and discrimination on account of race. The commission would inquire into the nature and extent of such laws, and advise the government just how far local circumstances should be allowed to interfere with or violate the laws of the land.

7. Several bills are now pending before Congress granting national aid to local education, in certain important features. Because of his belated condition, the Negro race figures largely in educational equation. The commission might well advise Congress as to wise procedure in so far as concerns the racial feature of education.

HEALTH LEGISLATION

8. The health interest is nation-wide. Disease has no respect for race or color. Because of the social separation of the races, Negro physicians, ministers, and group leaders must be involved in any national scheme of health reform in order to make it function among the colored people.

9. There are numerous other topics of broad interest, such as industry, northern migration, religious and social development and good will between the races, to which the commission might well give consideration, and which might prove valuable to the President in making representations to the Congress, as well as to Congress itself in the enacting of laws.

10.—Several years ago, Governor Lowden, of Illinois, appointed a race commission to study and report upon race relations in that State. This was the outgrowth of the Chicago race riot. After several years deliberation this commission published its findings in a volume entitled, "The Negro in Chicago," which constitutes one of the most interesting existant treatise to be found anywhere in the whole range of race literature.

What was done by this local commission might be enlarged on a national scale by the body now proposed.

THE NEGRO AND THE NATIONAL SCANDAL

Oil and politics will not mix.

Our government is involved in corruption and rumors of corruption such as will inevitably tend to weaken the faith of the people in the claims of democracy. The grand old party of moral idealism bears the brunt of the obliquy.

The Democratic party which on the whole operates on a lower ethical level than its Republican antagonist is now on the offensive. That they are seizing the unfortunate opportunity for partizan advantage is easily apparent. The real conscience of the nation is found in the breast of a handful of the progressive bloc from the middle West. Senator La Follette is the noblest Roman of them all. Senator Borah is the most conspicuous straight Republican who combines moral courage with party regularity.

The Republican party on the whole is on the moral defensive, a very heavy burden to carry in a political campaign. They that appeal to the suffrage of a liberty loving people must have clean hands, and must strenuously advocate political cleanness as a basic principle.

WHERE IS ROOSEVELT

A party that is forced to apologize for corruption makes a very feeble appeal to the conscience of the nation. Where now is the voice of a Theodore Roosevelt ringing through the land to all of the inhabitants thereof proclaiming that righteousness is the salvation of the nation and that sin is a reproach unto any party. One week of the thunderous righteousness of Roosevelt would purify the foul atmosphere, and put his own party on the moral aggressive where it ought to be.

One is amazed at the silence of the organs and agencies of public opinion. Aside from the purely partizan outery of the political press, the great organs of the country are hesitant or apologetic for acknowedged existing evils. They are more prone to denounce the Democrats and western radicals for ferreting out corruption than to condemn vice itself.

PULPIT SILENT

The religious press is tepid and timid. The pulpit is silent. The women were given the franchise on the plea that they would purify public life. But no feminine voice is now thundering against public corruption. The young men in the schools and colleges who should be taught to love public purity as well as private virture are being fed on literature that is apologetic for public wrong doing.

Race Relations—1924

I

General.

Improvement of.

Agencies and the Community Chest, with the co-operation of the Council of Churches. As a result of considerable counselling and a number of calls on leading white citizens we succeeded in getting the acceptance of a leading business man, one of he leading lawyers, and the editor of "The Labor Review" for membership on the interracial council. This completed the personel of both white and colored members of the council except one vacancy left in the hope of later finding just the right man for chairman, as both of the men to whom this invitation was extended declined on the ground of being too heavily ladened with other responsibilities.

terracial Co-operation has brought to light fine heroism on the part of the women. These women have added strength, dignity and confidence to the comission. There has been opposition in some quarters, misgivings in others, lack of interest in others, but the movement still goes forward with confidence, intelligence, equity and the leadership of Jesus Christ. This ideal of promoting a better understanding on the basis of co-operation and a more adequate appraisal of human values will strengthen our National Government and its reaction will be felt throughout the world and rebound to the glory of God and the advancement of His kingdom."

COLORED LEADER ON GOOD WILL PROGRAM

Bishop R. E. Jones Tells Of Co-operative Movement In The South

"The movement for the promotion of good will, mutual confidence and co-operation between the dominant races in the South is regarded by many as the most significant of its kind since the emancipation," said Bishop R. E. Jones, of New Orleans, eminent colored leader, in his report to the recent General Conference of the Methodist Episcopal Church in session in Springfield, Mass. Expressing pleasure in the opportunity to co-operate in this movement, Bishop Jones gave the following survey of its spirit and work:

"We have found in the South a group of white men and women who are sincere and courageous in their desire for justice, equity and peace for all men. The movement began as one of our after-the-war necessities. At first faith was small, vision dim, hope uncertain, but the work grew until now out of one thousand counties in the South, 800 or more are duly organized with joint committees representing both races. There is a central office at Atlanta with Dr. W. W. Alexander, a minister of the Methodist Episcopal Church, South, as director. Most of the State shave full time interracial secretaries. Some of the States have two secretaries, one white and one colored.

"The organization of the Woman's Department of the Commission on In-

Text And Pretext

An Adventure in Good Will

BY M. ASHBY JONES, D. D.

Since the announcement of my election as general chairman of the southern inter-racial commission I have had so many inquiries as to the origin and purpose of this commission that I have determined to answer them in this column.

Following the armistice in 1918, race consciousness became acute the world around. Here in the south we felt it in a very tense and aggravated form. The rumors and counter-rumors, that the return of the white and negro soldiers to the south would mean trouble, flew thick and fast. White people were told that the negroes, inflamed by abnormal experiences in France, would come home aggressively offensive: Negroes were told that white people were arming all over the south to reward their patriotism with terrorism.

Get Together.

To consider this truly dangerous situation, a group of representative southern men, all of whom had been in some way closely identified with welfare work for the soldiers, met in Atlanta. We sought, first of all, to face frankly this condition of racial suspicion, which had grown out of a gradual loss of confidence. Instead of an academic discussion of the abstract question of race relations, or any search for a panacea, which would solve all the problems involved, we sought for some method by which we might restore racial confidence and gradually create a spirit of kindliness and good will.

The contribution which we believe we have made is unique, but simple. The plan is to bring some of the best representatives of both races together in every neighborhood in the south, in what we call inter-racial committees. These committees come together for the purpose of discussing, not abstract questions, but the local problems which may from time to time arise, to retard or prevent good will between the black and the white. These problems present themselves in the form of the need of better schools, better housing conditions, better health, and, often, fairer treatment in business or in the courts. More than a thousand such groups have been formed throughout the south, and the reports which have come to our office of the revival of kindly and cordial relations, through the simple but irresistible influence of neighborly cooperation, justify all the expenditure of time and money which has been made.

Let me see if I may remove some misunderstandings as to the constitution and work of our commission by a few statements of fact. Our organization, while gladly cooperating with every other organization by which we may further our purposes, is absolutely independent of all other organizations. We are supported by voluntary contributions of churches, benovolent societies and individuals, who sympathize with our spirit and our purpose. However, whatever contributions come into our treasury must come without any conditions whatever attached to them, so that we may be left absolutely free from even the suggestion of any control from the outside. This leads me to say that this commission and its work is free from every political alignment and is untainted by any political purpose or activity.

A Southern Ideal.

Our commission is permeated by the best spirit and the highest ideals of the south. We accept, without debate or question, as fundamental to our work, the preservation of the integrity of the two races. In doing this, however, we stand as firmly for the preservation of the purity of the home of the negro as for that of the white man. We believe that we can justify this principle of racial integrity as making for the best welfare of the negro race, as well as that of the white race. It is only fair to add that after an experience of six years of cooperating with the best representatives of the negro race, we have found nowhere any desire on their part for so-called "social equality." What they earnestly desire is justice, good will, and a fair chance for human development.

But, after all, the best definition of any movement or organization is to be found in the characters of those who compose it. I wish space permitted me to give the entire list of our general commission and those who compose our state committees. However, let me suggest, almost at random, the type of men and women who are giving themselves with thoughtful self-sacrifice to this work. Among our educators we have Dr. S. C. Mitchell, of the University of Richmond; President W. L. Poteat, of Wake Forest college; Dr. Edward Mims, of Vanderbilt university; President R. E. Blackwell, of Randolph-Macon college; Carlton B. Gibson, head of the public schools system of Savannah; Dr. Plato Durham, of Emory university. Among our churchmen are Bishops Bratton, of Mississippi; Rhees, of Georgia; Cannon, of Virginia; Finley, of South Carolina, and Dr. C. B. Wilmer, of Georgia. We have enlisted the interest of such outstanding personalities as Homer L. Ferguson, president of the Newport News Shipbuilding company; Arch Trawick, president of the Tennessee Biscuit company; Colonel A. R. Lawton, vice president of the Central of Georgia railway, of Savannah, Ga.; Judge William H. Barrett, and Judge Samuel Adams, of Georgia.

This movement would probably receive its clearest and best definition if I could give the names of the outstanding and significant women of the south who are giving themselves unreservedly to this ministry. They are such women as Mrs. A. R. Lawton, Mrs. W. A. Allbright and Mrs. Z. I. Fitzpatrick, of Georgia; Mrs. B. B. Munford and Mrs. H. L. Schmelz, of Virginia; Mrs. T. W. Bickett, the widow of the beloved governor of North Carolina, and Mrs. W. C. Winnsborough, of Missouri.

The negroes have contributed their very best and most outstanding leaders. I could not begin to give the list, but they are such men as Major Moton, of Tuskeegee institute; Dr. Isaac Fisher, of Fiske university; President John Hope, of Morehouse college, and Bishop R. E. Jones, of Louisiana.

Leadership.

I cannot close this brief and all too inadequate sketch without saying that this work would have been simply impossible without the directing genius of Dr. W. W. Alexander, our executive secretary. Dr. Alexander was called from a charming Methodist pastorate to take charge of the personnel department of the Y. M. C. A. war work in 1917. From this position we drafted him for this large service. Of unusual depth of culture and breadth of sympathetic experience, he has the mind and genius of a statesman in the realm of religious sympathies and activities. The director for the southeastern region of the Y. M. C. A., R. H. King, who might easily have become a great captain of industry by his organization and executive ability, is the chairman of our executive committee. E. Marvin Underwood, a great lawyer and a great heart, is our vice chairman.

I have called this sketch "An Adventure in Good Will." When the full story shall be written it shall indeed prove itself to be a genuine adventure. Shadowed sometimes with tragedy, again lit with the radiant charm of the romance, but always inspired by the light which comes from the face of Him who first dared the great adventure of "peace and good will among men."

TOLEDO OHIO TIMES
THURSDAY, JULY 10, 1924.

Mrs. Booker T. Washington, widow of the late president of Tuskegee Institute, Alabama, is a leader among women of her race. She is a graduate of Fish university, Nashville, honorary president of the National Federation of Colored Women's Clubs and is trying to bring about a better understanding between women of the white and colored races.

SAGINAW (MICH) STAR WEEKLY
THURSDAY, JULY 10, 1924.

Mrs. Booker T. Washington, widow of the late president of Tuskegee Institute, Ala., is a leader among women of her race. She is a graduate of Fisk University, Nashville, honorary president of the National Federation of Colored Women's Clubs and is trying to bring about a better understanding between women of the white and colored races.

CHICAGO ILL TRIBUNE
THURSDAY, AUGUST 7, 1924.

Mrs. Booker T. Washington to Address Colored Clubs

Mrs. Booker T. Washington, wife of the late founder of Tuskegee university, will speak tonight at Wendell Phillips high school on "Inter-Racial Coöperation at Tuskegee" to representatives from forty-eight states attending the National Association of Colored Women's clubs. At the educational night meeting last night, nearly $10,000 was raised to send worthy Negroes of the south to private colored schools.

WALLA WALLA, WASH., UNION
AUGUST 9, 1924

Mrs. Booker T. Washington, widow of the late president of Tuskegee Institute, is a leader among the women of her race.

Hilda Hewlett, wife of Maurice Hewlett, the English novelist, was the first woman of England to take out an aviation certificate.

Weihart, of Cincin-
or of five children.

Race Relations — 1924. Alabama.

Improvement of

JAN 23 1924

RACIAL CONDITIONS IMPROVED, FINDING

Alabama Conference Says Problem Not Social, But Human One.

"The race problem is not one of social equality, but a human problem, which can best be solved by thoughtful consideration of definite needs for the mutual advantage of the races." This was the gist of the report of the finding committee at the first Alabama Inter-Racial Conference, held at the Chamber of Commerce Auditorium Tuesday afternoon.

While conditions existing in Alabama at present are far better than at any other time in the history of the state, room for improvement can still be found easily, the report went on to say. It recommended better schools and a better school system for the negroes and stated that, according to the belief of the committee, better schools should be provided for the education of negro teachers.

The organization of the Alabama Inter-Racial Commission was perfected and made permanent. The advisory board of the two races will meet every month, or oftener, to decide questions coming up before the next meeting of the commission. The date of the next general meeting will be announced within the next few days.

Dr. W. D. Alexander, of Atlanta, where a similar organization has been very successful, delivered the principal address of the afternoon, telling of the work done in Atlanta and other Southern cities and explaining the methods resorted to by the inter-racial committee in Georgia. He pointed out that the chief reason for the bad feeling existing in limited areas between the races is that the higher classes of the two races never came in contact with each other, while the more ignorant classes in each instance are constantly intermingling with little thought other than their own selfishness.

One of the geatest problems facing the two races is that of ignorance, Dr. Alexander went on to say. He pointed out that this ignorance was not one of lack of general knowledge, but of knowledge of each other. The whites are even more ignorant than the negroes in this respect, he continued. A better understanding will result from a little study of conditions existing within each race, he stated further.

In Atlanta, more than $1,500,000 is being spent on negro schools at the present time, Dr. Alexander continued, and the colored race has become better satisfied than at any other time in the history of the city. Several new grammar schools and high schools will be built for the negro school children of Atlanta within the next few months, he stated.

Dr. C. B. Glenn spoke on the educational facilities in Birmingham for the negroes, and told of the work now being done on the new high school. It was designed by a negro architect and is being constructed in the best possible manner for the money available. It will be the best equipped negro high school in the South, at the time of its completion, he said further. While many negro schools are not fitted for the purpose for which they are being used, he continued, better school buildings are rapidly being erected, and in a short time the situation will be relieved, he stated.

Other speakers on the program included Dr. H. M. Edmonds, Rev. J. W. Goodgame, Oscar Adams, W. B. Driver, Dr. J. M. Broady and H. L. Badham.

Dr. J. M. Broady presided over the meeting as chairman of the temporary organization that called the conference.

Officers elected for the coming year are: C. D. Barr, president; H. L. Badham, secretary, and an advisory board composed of W. E. Fort, Dr. J. E. Dillard, Dr. W. R. Hendrix, J. M. Broady and S. J. Bowie.

The negroes elected for their section: Dr. T. G. Ragland, president; Dr. B. T. Mallard, vice president; Oscar Adams, secretary; M. W. Goodsome, treasurer, and to the board Dr. J. W. Goodgame, Dr. J. A. Brany, Dr. J. R. Burghes, Dr. C. L. Fisher and W. B. Driver.

WHITE AND NEGRO IN TROY SERVICE

Fine Music by Colored Choirs is Feature of Good Will Meeting for Hospital

Montgomery Advertiser 1-29-24

TROY, ALA., Jan. 28.—Special to The Advertiser.—The "Good Will" meeting held Sunday afternoon at the negro Baptist church was a great success in every way. The singing of the choirs was specially good and was very much enjoyed by the large congregation. The middle tier of seats had been reserved for white people and this was filled to overflowing.

Mrs. L. M. Bashinsky and Dr. Pratt of Montgomery, made the principal addresses. The services were in charge of Dr. S. B. Innis, a colored physician. Dr. Arendall and Dr. C. C. Daniels took part and L. E. Gellerstedt also made a good address.

In the singing contest the Benevolent Grove choir took first prize, $10; Athens choir, second prize, $5.

A good collection was taken from both white and colored for the establishment of a ward at the Pike county Masonic Hospital for the use of the colored people.

So many requests have come for a repetition of the singing that it has been decided to render another program next Sunday afternoon at the court house and a contribution of 25 cents for each person attending.

RACE RELATIONS IMPROVED IN ALABAMA SAYS COMMITTEE IN LATEST FINDINGS

Inter-Racial Committee Meets With Whites and Negroes Represented; Urge Colored High School in Montgomery

Montgomery Advertiser 1-25-24

Asserting that "race relations in Alabama are improving, respect for law and order is growing" as shown in the fact that "no lynchings are charged to this state within the past year," and recommending that an extensive educational program be inaugurated by the state which will embrace training of more colored school teachers, and healthful locations and surroundings for schools, were principal findings reported by the inter-racial committee Thursday afternoon at a conference at the local Y. M. C. A.

Twenty-five representative white and negro citizens were present and a number of timely addresses were made on education, health and housing problems and church responsibility for inter-racial good will. Dr. Charles H. Pratt, pastor of the Trinity Presbyterian church presided over the conference.

Practically all of the colored speakers stressed the importance of better educational facilities as a means of checking negro migration to the cities and North. The proceedings were recorded by J. D. Burton, secretary of the state inter-racial committee.

Urge Church Study.

The committee further recommended in the report that churches make careful study of conditions surrounding the negro home, church and school and quicken the public conscience concerning responsibility for these conditions. A righteous settlement of race relations may be found through the application of Christian principles, the committee reported.

That the negro mortality rate exceeds the white each year is due to a large degree to the inadequate sanitary environment of the negroes, that this condition was a menace to the health of the whites also was stressed in an address by Dr. Douglas Cannon of the state board of health. He recommended that cooperation by whites be given the negroes in their efforts to eliminate this condition.

Urges Adequate Schools.

Maintenance of an educational system that will provide adequate training for all races to reach the ideal standard of citizenship within the state was urged by Dr. J. W. Abercrombie, state superintendent of education.

G. W. Trenholm, head of the negro normal school, called attention of the committee to the need of a colored high school in Montgomery. The short terms now observed, the sarcity of negro schools and the ill-paid and inadequately trained teachers are among the greatest handicaps to the advancement of his race in the state, he said.

Addresses were also made by R. B. Eleazer, Atlanta, educational director, of the inter-racial committee; Mrs. Charles Bricken, and the widow of Booker T. Washington.

RACE RELATIONS IMPROVED IN ALABAMA —SAYS COMMITTEE IN LATEST FINDINGS

Inter-Racial Committee Meets With Whites and Negroes Represented; Urge Colored High School in Montgomery

Asserting that "race relations in Alabama are improving, respect for law and order is growing" as shown in the fact that "no lynchings are charged to this state within the past year," and recommending that an extensive educational program be inaugurated by the state which will embrace training of more colored school teachers, and healthful locations and surroundings for schools, were principal findings reported by the inter-racial committee Thursday afternoon at a conference at the local Y. M. C. A.

Twenty-five representative white and negro citizens were present and a number of timely addresses were made on education, health and housing problems and church responsibility for inter-racial good will. Dr. Charles H. Pratt, pastor of the Trinity Presbyterian church presided over the conference.

Practically all of the colored speakers stressed the importance of better educational facilities as a means of checking negro migration to the cities and North. The proceedings were recorded by J. D. Burton, secretary of the state inter-racial committee.

Urge Church Study.

The committee further recommended in the report that churches make careful study of conditions surrounding the negro home, church and school and quicken the public conscience concerning responsibility for these conditions. A righteous settlement of race relations may be found through the application of Christian principles, the committee reported.

That the negro mortality rate exceeds the white each year is due to a large degree to the inadequate sanitary environment of the negroes, that this condition was a menace to the health of the whites also was stressed in an address by Dr. Douglas Cannon of the state board of health. He recommended that cooperation by whites be given the negroes in their efforts to eliminate this condition.

Urges Adequate Schools.

Maintenance of an educational system that will provide adequate training for all races to reach the ideal standard of citizenship within the state was urged by Dr. J. W. Abercrombie, state superintendent of education.

G. W. Trenholm, head of the negro normal school, called attention of the committee to the need of a colored high school in Montgomery. The short terms now observed, the sarcity of negro schools and the ill-paid and inadequately trained teachers are among the greatest handicaps to the advancement of his race in the state, he said.

Addresses were also made by R. B. Eleazer, Atlanta, educational director, of the inter-racial committee; Mrs. Charles Bricken, and the widow of Booker T. Washington.

Race Relations Are Declared Improving

Advertiser JAN 25 1924

TUSCALOOSA, Ala., Feb. 11.—Special.—W. H. Hunt, noted negro preacher, of Birmingham and well known in this section, arrived here Wednesday in the interest of better inter-racial relations, and Wednesday night addressed a mixed audience of whites and negroes at the Kaulton Y. M. C. A. Special seats had been provided for the white persons.

Rev. Hunt has recently returned from a trip through the North, making a first-hand study of racial relations, and the conditions under which the negro is living in the North. During the course of this trip, while in Washington, he was granted an audience by President Coolidge, he declared, and assured the chief executive that more was being accomplished in the establishment of better race relations in the South at the present time than ever before.

His speech here was based on the result of his investigations while on this Northern trip, and contained a number of sound suggestions for the promotion of better race relations.

Advertiser
JAN 1 1924

"A BLACK GENTLEMAN."

One of the finest tributes we have seen paid any of the deceased recently has been paid "a black gentleman" by the Calhoun Times. The editorial is so interesting that we are reprinting it here in full:

"Zeb Darby died at his home on the late George W. Wannamaker farm, one mile from went out in the little shohasosaeotahob St. Matthews, last Thursday night. He went out in the little cottage that has been his domicile for upward of forty years. We knew him well for thirty of those forty years. If he didn't have a white heart under a black skin, then we are badly fooled. Every day of his life, as we knew him, measured up to his ideals of Christian manhood. For forty years, he said, he had never missed a regular Sunday service in his church, unless sick or absent from St. Matthews. We have often seen white people with high and holy pretensions fall down flat when put to the acid test, for a wrong perpetrated by a member of the family. But some of us saw Zeb Darby flatly decline to excuse a wayward son in crime or even put up bond or money for his release. Through all these years we have never heard a word escape his lips that couldn't have been uttered anywhere. He was scrupulously honest, down to the smallest details. If he carried the slightest malice, prejudice or ill feeling against the white race, it was never known or suspected. In return, no white man was ever known to belittle or question his motives or conduct. His time had come. He was around 80 and had been failing for several years.

"As a conspicuous example in moral and highly honorable community leadership among his people this editorial is written to extol merit so richly deserved."

The Birmingham News also published an editorial a few days ago, calling attention to the funeral of a negro in Mississippi, which was attended by 1,000 white people.

In every community in the south there are negroes of this type who are honorable, industrious and earn the friendship of all the white people with whom they come in contact. They usually get along mighty well financially.

Such negroes are citizens of the highest kind. They are an asset to the communities in which they live and set high standards for the other members of their race. They enjoy the richest confidences of the white people who know them and never suffer for the want of necessities. One never hears of them being mistreated. When they die their passing is keenly regretted.

The negro is not without esteem in the South when the same qualities which recommend white people are exemplified in him. —Greenville (S. C.) News

JAN 2 1924

Race Relations

MONTGOMERY, Ala., Jan. 26.—Improved relations between the races in Alabama, as revealed in the absence of lynchings in 1923, was contained in the findings of an interracial conference held in Montgomery Thursday. Negroes attending the conference urged better educational facilities as a solution of the northward migration.

Montgomery Advertiser 4-16-24 Montgomery Ala.

Mr. Washington has asked some of the Alabama Federation of Women's Clubs to put in the list of "Seven Best Books" by Alabamians, Booker Washington's "Up From Slavery." Boston papers please copy.

KANSAS CITY MO STAR
APRIL 16, 1924

A GREAT LEADER OF A RACE.

At the recent celebration of founders day at Tuskegee institute there were copious references to the principles of the negro educator and leader, Booker T. Washington. The occasion justified the remarks. There was of course the great institution of negro training into which had gone most of Washington's life, effort and thought. Then, typical of his ideas of racial harmony and co-operation, there were negroes and white people of the South sharing equally in the ceremonies. And near at hand there was the government hospital for negro war veterans, the disputed management of which had at last been settled amicably as Washington would have urged. Negro physicians and nurses were being given control of the hospital as they displayed ability for that task.

Booker T. Washington was able to live in peace and help his race to friendly relations because of a sane policy, sanely executed. As explained at the recent celebration, Washington was a man who, unlike some other leaders, concerned himself with the daily discharge of duties, not with the assertion of rights. He would have the two races working and advancing together. His doctrine was co-operation and understanding through industry, thrift and honesty. For the negro he saw salvation, not in spite of the white man but with the aid of the white man. And he saw that the white race of the South, too, could expect its fullest advancement only through the extension of justice and good will to the negro.

Time vindicates policies and places their champions in clearer light. It has been so with Booker T. Washington. Not all the members of his race today accept his teachings. For some they have appeared too mild; for others, inexpedient. But it cannot be disputed that the negro has made genuine progress through adherence to Washington's views, and that increasing numbers of both races have come to regard them as wise and well balanced.

Race Relations - 1924.
Improvement of.
Alabama.

July 17, 1924.

DALLAS COLORED SCHOOLS

What Negroes are Doing in Dallas County, Their Schools, Colleges, Industries, Character, Farm Lands Rented, Owned and Other Property

Race Engaged In Almost Every Line of Activity

A. F. OWENS
Dean Selma University

Negroes in Dallas county, both in the urban and rural districts are making progress which I am asking space in the Black Belt issue to show. I have sought to obtain information on this subject from reliable sources.

The total population of the county (1920) was 54,697 including 42,625 negroes or a fraction more than 77 per cent of the total. The population of Selma (1920) was 15,589 of which 8,200 were negroes or 52.6 per cent.

Negroes In Selma

The activities of negroes in Selma show, among other things that they operate six schools as follows: Clark school, Dr. R. B. Hudson, principal for more than 30 years consecutively with a present enrollment of 1,350 under 22 instructors. This school is supported by the city and was founded in 1890. The plant contains seven buildings with modern equipment and library of 500 volumes. The growth of this school under the auspices of the City School Board and the efficient management of the principal and his trained corps of teachers has been remarkable and indicates the intense interest of the white people in the education of the negro youth of the city.

Knox Academy

Knox Academy, the oldest school for negroes in the city, was founded in 1874 by the Reformed Presbyterian church and is conducted under the auspices of that church. Rev. R. J. McIsaac is principal. The school has an enrollment of 375 students in charge of 15 instructors. The annual budget is $12,000. The plant contains seven buildings including a church edifice and library of 1,000 volumes.

During the last 50 years this educational institution has been a great factor in the moral and spiritual uplift of the negroes in Selma and Dallas county.

Selma University

Selma University, Dr. Robert Thomas Pollard, president, was founded in 1878 by the negro Baptists of Alabama. It is the central educational institution of the Alabama Colored Baptist State convention. The courses are college, teachers professional, academic, theological, musical, industrial, including carpentry, sewing and domestic science with a summer normal for extension of teachers' certificates and courses for ministers and other Christian workers during summer school. The enrollment is 652 under 32 instructors including 52 ministerial students. The plant contains eight buildings and 30 acres of land. The budget is $75,000. The school is supported and controlled by the state convention with some assistance from Southern and Northern Baptists, the Slater Board and the General Education Board. The library was destroyed by fire three years ago.

Payne University

Payne University was founded in 1889 by the African Methodist Episcopal church of Alabama. Rev. E. C. Mitchell is president. The enrollment is 400 under 12 instructors. The courses are college, academic, theological, domestic science, musical and industrial. The plant consists of nine buildings, cottages and a library of 300 volumes.

The Ford School

The Ford school was founded in 1906 under the auspices of the Southern Presbyterian church. Rev. R. D. Roulhac is principal. This school, located on Sylvan street, has enrolled 150 pupils under six teachers. The plant contains two buildings and a library.

The Lutherans have opened a school recently on First avenue. The school has two teachers and a good enrollment. Rev. Cozart is principal.

Professor Dinkins' Negro Year Book for Dallas county shows for Selma 10 negro Baptist churches, five Methodist churches, two Holiness churches, two Presbyterian churches, one Congregational church and one Lutheran church. There are five colored physicians in Selma two dentists, two hospitals for colored patients, two drug stores employing several pharmacists and clerks, optician, two firms of undertakers and funeral directors, embalmers, postal clerks and letter carriers, transfer agents, taxi operators, merchant tailors, pressing clubs and French dry cleaning companies, auto repair shops, contractors and builders, carpenters, painters, brick masons, decorators and paper hangers, grocery stores, dealers in sea food, meat markets and dealers in poultry, horse shoeing and blacksmithing, printing establishments with linotype machine and operators, barber shops for both races, fruits and vegetable dealers, dressmakers, milliners, fancy sewing, hair dressers and hair culturists, plumbers and fitters, shoemakers and repairers, tire repair shops, bicycle and graphophone repairers, instructors in piano, dealers in coal and wood, a cotton ginnery with capacity for 85 bales per day, life insurance and mutual benefit agents, some three dozen benevolent societies, domestic service, porters and elevator tenders, government employees in postoffice, housekeepers, janitors, plasterers, stenographers, bookkeepers, school teachers, preachers, social workers, women's culture clubs, city probation officer, house movers, draymen, common and skill laborers.

Many of them carry accounts in the banks and may be seen in banking hours, occupying their places with white people in the banks of the city.

Relation Between Races

The kindly feeling between white and black people of Selma is marked. The writer recalls an incident shortly after the World War when an irresponsible party started the rumor of an uprising of negroes against white people. A white pastor called the writer over the phone. The writer met the white pastor and assured him that the rumor was a fabrication out of whole cloth. Nothing more was heard of the whole matter. During the World War a colored preacher fled from a mob in an adjoining county and sought refugee in the Dallas county jail. The report was circulated that the enraged mob was in pursuit. A leading white lawyer of Selma went to the jail at night and by his own "habeas corpus" secured the body of the innocent refugee and carried him in his own automobile a distance of 25 miles and paid the preacher's fare to a distant city. This humane act saved the life of an innocent man and saved Selma from humiliation and disgrace. This reminds one of what the old prophet said: "A man shall be a hiding place."

I have seen Selma white citizens of the highest standing, lawyers and bankers, appear in testifying to the good character of colored men on trial. So much and too much for negroes of Selma. A word about

The County

Is the negro in Dallas county an asset or a liability? Let us see. Quoting from an address delivered before the Emancipation Association in January last by Professor W. H. Dinkins of Selma University I recall the following summary. "According to 1920 United States Census 6,790 farms in Dallas county reported 4,138 horses, 6,683 mules, 11,284 beef cattle, 20,613 dairy cattle, 915 sheep 2,949 goats, 37,289 swine, with a total value for these animals of $3,274,332. Also 127,958 chickens and other poultry valued at $131,107 and 1,157 bee hives valued at $3,305. The county produced in 1919, 1,676,596 gallons of milk, 227,712 dozen eggs, 9,151 pounds of honey, 780 pounds of wax, 3,106 pounds of wool. Value of crops in 1919 was $6,881,704 including cereals and other grains. Hay, $503,739; vegetables, $481,5532; fruit and nuts, $74,214; cotton and other crops, $3,634,781. The number of farms was 7,124 of which 4,338 were operated by negroes, 778 by native white people and eight by foreign-born whites. White owners 470. Negro owners 535. White tenants 298 Negro tenants 5,793.

Negro Ownership

T. H. Toodle, negro county demonstrator for Dallas county, in his annual report for 1923, shows that he had visited during the year 360 farms owned and operated by negroes. A sumary of Toodle's report showed a total acreage of farm lands owned by negroes of 31,115. Mitchell's Beat leading with 56 farms consisting of 4,685 acres, River Beat 17 farms and 3,870 acres, Elm Bluff Beat three farms. 3,270 acres and Orrville Beat 22 farms and 3,254 acres.

Planters Beat, 24 farms, 2,791 acres.

Union Beat, 29 farms, 2,218 acres.

King's Beat, six farms, 2,010 acres.

Old Town Beat, four farms, 1,120 acres.

Woodlawn Beat, nine farms, 1,085 acres.

Pine Flat Beat, nine farms, 983 acres.

Vernon Beat, nine farms, 950 acres.

Burnsville Beat, 14 farms, 931 acres.

Pincers Beat, 18 farms, 821 acres

Liberty Hill Beat, seven farms, 680 acres.

Marion Junction Beat, seven farms, 608 acres.

Summerfield Beat, 27 farms, 571 acres.

Harrell's Beat, four farms, 494 acres.

Valley Creek Beat, four forms, 400 acres.

Martin's Beat, five farms, 320 acres.

Richmond Beat, six farms, 255 acres farm land.

Total farms reported on 360; acreage 31,115.

In his report to the Alabama Polytechnic Institute Toodle showed also that 75 per cent of the total acreage was in cultivation in 1923, 50 per cent of the farmers using modern methods and 25 per cent of the farmers carried bank

accounts.

The negro farmers owned and operated sawmills, steam gins, cream separators, modern dairy farms, many shipping cream to the Selma Creamery. His services to the negro farmers of the county resulted in selecting fertilizers, induced the negro farmers to cooperate with the Farm Bureau Cotton Marketing Association, conducted demonstrations in farm crops, horticulture, dairying, agricultural economics and cooperated with the Movable School from Tuskegee Institute.

County Schools

The County Demonstration Agent embodied in his annual report the following information about some of the negro schools in Dallas county: The Beloit school, located at Beloit, Alabama, has been operating with good results 35 years. It was founded in 1889 by Rev. C. B. Curtis under the auspices of the Industrial Missionary Assocation. The purpose was to get into direct contact with the farmer. The enrollment last year was 3230 students under five instructors. The plant consists of several acres of land and four buildings. The school was reorganized in 1923 at the Dallas County Training School under the auspices of the County Board of Education. Rev. C. B. Curtis is still a large contributor. Present enrollment is 275 under eight instructors.

Street School

The Street Manual Training School founded in 1904 by Emanuel M. Brown, a graduate of Snow Hill Institute, is situated near Richmond, about 18 miles southwest of Selma. Ten teachers are in charge of 300 students. The plant consists of 30 acres of land, seven buildings with equipment. Total valuation, $21,000. The founder born and raised in the community, started the school 20 years ago with 1 pupils and no money. The growth of the school 20 years ago with 15 pupils purpose was to teach thoroughly the rudiments of the English branches and to instil in the pupils a deep interest in home and farm life.

The large Rosenwald schools a- Orrville, Plantersville and Sardis the school at Shepherdsville and the denominational school at Bogue Chitto stand out as educational beacon lights in the county.

Supervisor of Schools

J. M. Powell, Jeanes Supervisor for Dallas county has spent two years in the negro rural schools. A summary of a recent report she made: There are 15,000 colored children of school age in the rural district and 125 school, school terms extended by County Board of Education, supplemented by patrons, 103 Rosenwald school buildings ompleted in the county, schools ade creditable exhibits at county r. school board favors the consolidation of the colored schools same as the white schools with longer terms and more money, and that she had the sympathetic cooperation of Selma University, Payne University, Knox Academy, Clark School, Street Manual Training School and the Dallas County Board of Education.

Public Health Nurse

Octavia Wilson, all-time public health nurse of the county, vaccinated 3,000 school children, inspected schools and communities, cared for destitute people living in squalid homes, epidemic of smallpox arrested at Beloit school, typhoid fever in boarding schools prevented by innoculation, did efficient work in cases of maternity and infant welfare, gave instruction to midwives held community meetings in the interest of destitute children, and devoted her entire
and welfare of the negro s
the county.

Probation Officer

L. A. Davis, probation officer for the negro children of Selma, stated among other things that more than 100 deficient boys and girls have been committed to the Mt. Meigs Reformatory and Girls' Rescue Home and many have been paroled and by their lives and conduct showed that proper discipline had produced remarkably good results.

Organizations

The Farmers' and Workers' Conference, J. H. Bean, president, is doing good work in collecting data from farmers, and in directing farm operations. The organization meets annually in February.

The Dallas County Public Health Nurse Fund, Dr. J. A. Martin, chairman, meets at call.

The Emancipation Celebration Association, W. H. Dinkins, president, meets annually in January.

The Selma branch of the National Association for the Advancement of Colored People meets Sunday afternoons twice a month.

Believing that results speak louder and more convincingly than sentiment, theory or prophecy, I submit the above facts for the consideration of the readers of your high-toned and enterprising paper.

Race Relations — 1924.

Meetings, Conferences, etc.,

Tennessee.

INTER-RACIAL SECRETARY VISITS NASHVILLE

The latter part of November the writer visited Nashville with a representative of one of the large foundations as our guest. Our leaders were invited to speak frankly of their impressions of the Inter-Racial program.

Keen interest in the Inter-Racial program is being manifested by leading authorities in education, church work, and social service throughout the country.

The colored division of the Nashville committee, Rev. W. S. Ellington, chairman, met with us at the Colored Y. M. C. A. building. They were invited to express frankly their views of the Inter-Racial situation in Nashville. They expressed hearty approval of the program as carried on in the state, and desire to see Nashville work out some definite things in co-operation with the white division. There are several matters rquiring concerted action on the part of the two sections of the Inter-Racial committee.

1-3-24

Dr. Edwin Mims, of Vanderbilt university, is chairman of the white division, and it is hoped that he and the Rev. W. S. Ellington, chairman of the colored division, will call a joint meeting in the near future at which time the various matters now pending can be disposed of.

Among the white leaders interviewed were: Dr. Edwin Mims, Dr. W. D. Weatherford, Dr. James E. Clarke, edtior of the "Presbyterian Advance," Governor Austin Peay, Dr. C. B. Crittenden, of the State Board of Health, and others. A number of committeemen were out of the city and could not be seen.

Members of both divisions, without exception, expressed the opinion that the Inter-Racial program is fundamentally sound, and not duplicated by any other agency, and can be made very effective and efficient in any town or county when the two sections of any local unit get together in putting over worth while things.

Nashville is "the Athens of the South," shaping public sentiment, and the actions of the white and colored divisions in the months to come will have a great influence throughout the south. We hope to see large, definite things accomplished by the Nashville Inter-Racial committee.

Among the things needing the attention of the joint committee are the following: Recreation facilities, street impromevements, and traveling facilities.

With best wishes, I am,

Cordially yours,

JAMES D. BURTON,

State Inter-Racial Secretary.

He also suggested to Chattanooga negroes that they follow the example of Nashville in the establishment of their own bank. He pointed out that in Nashville the negroes of that city had organized a bank that grew in a short time from a capital of $5,000 to a point where, at the present time, it now has deposits and resources of $200,000.

SAYS NEGRO'S FUTURE RESTS ~~ON CO-OPERATION~~

G. E. Haynes Urges Better Interracial Understanding.

That the future of the American negro was dependent upon the co-operation and better understanding of that race with the members of the white race, was the declaration of George E. Haynes, colored, secretary of the United States commission of church and race relation in the course of an address delivered to an audience of both white and colored people at the Howard High school auditorium Wednesday afternoon.

"We must lay aside our petty grievances," he said, "and work with our white neighbors for the mutual benefit of both races."

Secretary Haynes has probably done as much as any member of his race for the advancement of a better understanding. He bases his appeal especially to the laboring negro. He declared that new vistas of opportunity were unfolding for the negro in this country if only a clearer understanding could be attained by both the white and negro races.

Children Future Leaders.

"The negro boys and girls of today will be the leaders of their race tomorrow," he said, "and they can place the negro on the stage he rightfully belongs if they will only see it and understand. There are untold opportunities for the negro leader in our own country of Africa.

"The negro workman must come to an understanding with his fellow white workman, and get out of this old stage of jealousy and envy. When this is done, and not until then, will the negro race advance to the position it rightfully deserves."

Race Relations,— 1924.
Meetings, Conferences, etc.,

PINCHOT WILL NAME AN INTERRACIAL COMMITTEE

Harrisburg, Pa., Jan. 9.—Governor Pinchot, welcoming representatives of institutions, agencies and persons interested in the welfare of the State's colored population who met in conference here last week, told them he was planning the appointment in the near future of an "inter-racial committee to take account of the relations of the two."

The Governor indorsed the conference, which was called by Secretary of Welfare Potter to discuss health, housing conditions, recreation or leisure time activities and problems of dependency as they affect the Negro population. The Governor said that he was not prepared to announce the personnel of the committee or to discuss its activities.

Among those appearing on the program of the conference were Dr. Henry M. Minton, superintendent of Mercy Hospital, Philadelphia; Dr. J. P. Turner, medical inspector of the Philadelphia public schools; Dr. Charles R. Zanhizer, secretary of the Pittsburgh Council of Churches, and Alfred H. Wyman, of Pittsburgh, welfare director of the Carnegie Steel Company.

Pittsburgh Courier
1-11-24

VIRGINIA EDUCATOR SPEAKS IN WHITE CHURCH ON RACE RELATIONS

PITTSBURGH, PA., Mar. 19.—"Race Relations" was the topic of discussion at the Friendly Thursday Evening meeting in the St. Peter Parish House last Thursday evening. The principal speaker was Dr James S. Russell, principal of St Paul's Normal and Industria School at Lawrenceville, Va.

Dr. Russell made a fine impression upon his large audience and told them in very plain words that the great trouble between the races this country is due in a very large measure to lack of contact between the best elements of both races. He gave many practical suggestions as to better racial understanding to be effected.

Courier
3-29-24

SOUTH PA RECORD
FEBRUARY 11, 1924

WHITE WOMAN PLEADS FOR FAIR PLAY FOR NEGRO

Speaks at "Race Relations" Service in African Baptist Church.

A plea for harmony between the white and negro races was made last evening at a special service held by the Young People's Union of the First African Baptist Church, Sixteenth and Christian streets.

The speakers were Mrs. Annie Biddle Stirling and Professor John Marquess, formerly principal of the Langston High School, Langston, Okla.

Mrs. Stirling, a white woman, who is active in interracial affairs in Philadelphia, blamed lack of knowledge on the part of the white folks for much of the misunderstanding.

"The American negro has made wonderful progress in the last 60 years," said Mrs. Stirling, "and many white people are unaware of this advancement."

"Work hard," was the advice given by Professor Marquess to the people of his race, "and you will compel the white man to recognize your worth." George Carver, noted colored inventor, was pointed out as an example by the speaker.

Solos were rendered by A. Leewood Black. T. Monford Lewis gave a dramatic reading. Daniel Chase presided. The service was held in observance of "Race Relations Sunday."

Pennsylvania

Pennsylvania Holds an Inter-racial Conference

THE Department of Public Welfare of the State of Pennsylvania thru its Director, Dr. Ellen C. Potter, formally initiated the State's program for remedying the needs of its Negro population by holding on January 3, in the Senate Caucus Room of the State Capitol, a conference of social organizations of the State whose activities among this group were felt to have exposed them to these problems. This Conference was attended by about 150 white and Negro delegates from different sections of the State, and their views as expressed are given in part and in substance.

Opportunity
February, 1924

Dr. Ellen C. Potter, Director of the Department of Welfare, State of Pennsylvania, and Chairman of the Conference: "It is one of the functions of the Department of Welfare to focus public opinion upon the needs of the people of the State and upon the necessary programs for meeting these needs. As a preliminary, it is a custom of the Department to confer with the members of the groups most concerned, to get a concensus of their opinions about what is most needed and what programs are most urgent.... Dependency does not seem to be the principal problem of the Negro population. Recently many able-bodied men have come into the State from the South, and some of these have brought money with them.

Governor Gifford Pinchot: "I was brought up 'on both sides of the house.' In my early childhood I had colored friends...I have lived both in the North and in the South and acquired some impression of the difficulties and needs of the colored population....No better thing to my mind can be done than the getting together of members of the two races in some such manner as you have done today. You are probably aware that I have had in mind the appointment of an Inter-racial Commission. The names of these members I hope to be able to announce in the near future. . . . We want to put this administration squarely on record as to its attitude toward this problem and toward the new problems which have recently arisen. . . . This administration proposes to do everything in its power to meet the issues openly and above board—to deal with the problem as it is. . . . We must bring the two sides of the house together to work for the mutual good of both sides of the house. . . . The minute you try to do it on one side alone, you begin to do things wrong. . . . We shall insist upon equal rights and equal consideration based not upon color but upon the value of the individual."

Dr. Henry M. Minton, Superintendent of Mercy Hospital, Philadelphia, Pa.: "There are three diseases to which Negroes are susceptible,—tuberculosis, venereal disease, small-pox. This susceptibility is not due to race but to bad housing, insanitation, and ignorance. The same difference would be found, if studied, between the laboring classes and the more favored wealthy classes of society.... Emphasis upon health work for Negroes in Philadelphia began around 1914. The Henry Phipps House had an average attendance of about 50 Negroes a year for health treatment. Negro physicians and Negro nurses were employed, and in 1923 the number of Negroes receiving attention increased to 700 new cases a year.... I recommend the establishment of 'health clinics' in various cities where Negroes from the South live, manned by Negro physicians and Negro nurses. Let the state issue pamphlets, to be distributed by social workers who meet the trains, to the incoming Negroes; also, use the Associated Negro Press, with its circulation in the South, to advise Negroes where they may receive health treatment. The cases of small-pox among southern Negroes which have become serious in Philadelphia may in this manner be reduced, for when these people are drawn to the health centers a thorough examination can be given them and the physicians would be able to discover other disabilities and direct them to the appropriate clinics for treatment. Negro physicians know best the needs of Negroes and ought to be in charge in all things in which Negroes especially are concerned."

Dr. Turnbull, Director of the Pennsylvania Department of Health: "I have been interested in the health problems of the Negro population, but it has not been clear just what ought to be done. The suggestions made by Dr. Minton are good and the Department will do what it can to carry them out."

Dr. Mossell, of Philadelphia: "Where we make this problem a race problem, we defeat our own ends. If the State has funds they should be divided among the people who need the care of the State, without regard to race or color. The laboring classes produce the wealth. Where there is segregation and exclusion, there will be resentment. It ought not to be necessary to have a conference in this form here at all. To duplicate institutions means doubling of expenses."

Mrs. Layton; of Philadelphia: "With exorbitant rents Negroes are forced to resort to many practices, and they can boot-leg just as any other kind of a man. With the present condition of congestion, children are exposed to an exhibition of many objectionable and infectious practices."

Mr. L. B. Moore: "Something should come out of this association of the minds of both races. The colored people from the South have brought with them everything they have,—money, household goods, small-pox—everything they have....My people don't always know what to eat or how to eat what they get."

Mr. White, recent appointee on the Boxing Commission of Pennsylvania: "The greatest menace in the migration is that to morals.

Splendid Recommendations for Pennsylvania Colored People

(Lincoln News Service)

HARRISBURG, March 3.—Health, housing, recreation, problems of dependency, and community plans are concretely dealt with in the recommendations of the Findings Committee appointed by the Conference on the Needs of the Negro Population of Pennsylvania, just released by Dr. Ellen C. Potter, Secretary of the State Department of Welfare, who presided at the meeting held last month at Harrisburg. Earnest men and women from every part of the State came to the Conference and presented the needs and conditions of their communities. In the midst of their discussions, Governor Pinchot entered the Conference and said: "Go to it. This administration stands behind you to see that the two races live together in this Commonwealth with equal rights. This administration is doing its level best to carry out that point of view."

As to health, the Findings Committee recommended the employment of colored physicians, nurses and social workers, wherever practicable, but emphasized that such a policy should not prohibit the use by colored people of the regularly established social agencies nor restrict colored physicians, nurses and social workers from serving any and all who might employ them, regardless of race. Additional clinics were urged for the congested colored districts and the establishment by the State of public clinics for the immediate use of migrants upon their arrival in Pennsylvania cities was recommended.

Enlarged and increased support for colored hospitals was asked for, and it was also urged that the municipal and state-supported institutions already existing should be utilized at all times. Other important recommendations included: (1) Greater publicity among Negro residents and migrants regarding preventive health measures (2) Greater use of the Negro Church in health programs as well as in all welfare activities; (3) The establishment of a "Health Week" to be fostered and directed by the Department of Public Welfare; (4) Opportunities for Negro medical students in the universities and colleges of the State to receive clinical work in the institutions in which they are registered; (5) The enforcement of compulsory registration of births; and (6) Compulsory vaccination through the aid of industrial life insurance companies, employers of labor, and the U. S. Public Health Service, by enforcing compulsory vaccination in states where it already exists and by securing compulsory laws in states where it does not exist.

Of particular significance were the urging by the Committee of the establishment of a Home Loan Fund similar to the Farm Loan Fund of the Federal Government for financial aid to colored farmers, and a rent-control law, under which unreasonable rents for colored tenants could be legally avoided.

Problems of dependency included special attention for children, and anticipated the erection of homes for minor orphans and wayward girls and women. Special community plans were drafted for the watch-care of colored masses and the diffusion of colored labor throughout the State in the industries and on the farms through the State Labor Department and other agencies.

In their entirety, the recommendations comprise, perhaps, the finest array of helpful efforts that have ever been fostered by a state for the welfare of its colored citizens, and bespeak a sincere and genuine attempt on the part of the Pennsylvania State officials and citizens to safeguard and promote the welfare of the colored people of the Keystone State in a thorough and partriotic manner.

J. W. Johnson to Address Inter-Racial Meeting

James Weldon Johnson will address a conference on inter-racial justice, to be held in Philadelphia Oct. 24, under the auspices of the Inter-Racial Committee of that city, Mrs. Anne Biddle Stirling, chairman.

Other speakers at the conference will be Jacob Billikopf, executive secretary of the Federated Jewish Charities of Philadelphia; Dr. John Hope, president of Morehouse College; Charlotte Hawkins Brown Moses, president, Palmer Memorial Institute; L. Hollingsworth Wood, president of the National Urban League; Isadore Martin, president of the Philadelphia Branch, N. A. A. C. P., and others. Carl Diton the celebrated composer, will direct the music and Charles McCabe, violinist, is to play.

Race Relations - 1924.
Meetings, Conferences, etc.,

North Carolina.

Durham N C Herald FEB

AN INTER-RACIAL MEETING SUNDAY

An inter-racial meeting of much interest, well attended, was held Sunday afternoon, at 3:30 o'clock, at the Hillside school house, which was attended by both white and colored ministers of the city. There were several speakers from both races. This meeting was sanctioned by the Ministerial association of this city, and the object was to bring about a better understanding between the two races among the ministers of the same. In making the announcement Sunday morning, Dr. D. E. Scanlon, spoke in a very complimentary manner of the good feeling existing in Durham among the two ...s. The desire of the Sunday afternoon meeting was to help the ...lored people in every possible way in their religious work and strengthen their hands in their labors among their own race, and co-operate in extending the kingdom of God.

RACE PROBLEMS TO BE DISCUSSED

Sociologists Will Ponder Over Question at Charlotte Conference

IT'S A GRAVE MATTER

Solution is Sought to South's Problem

Chapel Hill, March 23.—Important questions pertaining to race problems and social study and research will be discussed at the first informal executive meeting of teachers of sociology in southern institutions in Charlotte on Tuesday and Wednesday, March 25 and 26. The meeting was called by the department of socology of the University of North Carolina with the special co-operation of the southern inter-racial commission. The sessions will be in the Hotel Charlotte.

Among those who expect to attend the meeting are:

T. J. Woofter, Jr., inter-racial commission, Atlanta; Miss Jean Davis, Agnes Scott college; Mrs. Mary O. Cowper, Asheville normal, Asheville; Dr. A. M. Trawick, Wofford college, S. C.; Prof. J. M. Ormond, Trinity college, N. C.; R. M. Ruff, Nashville, Tenn.; Prof. J. A. Tillinghast, Spartanburg, S. C.; Dr. W. D. Weatherford, Vanderbilt University, Tenn.; Prof. L. M. Bristol, University of Florida; Prof. R. N. Latture, Washington and Lee university, Lexington, Va.; Prof. G. P. Wyckoff, Tulane University, La.; Dr. George Lang, University of Alabama; Prof. G. M. Hutchinson, University of Georgia; Prof. N. B. Bond, state normal school, Miss.; Prof. C. Croft Williams, University of South Carolina; Dr. Wilson Gee, University of Virginia; Prof. Ivan E. McDougle, Sweet Brier College, Va.; Dean Lee Bidgood, University of Alabama; Dr. Whites G. Henry, Emory university, Ga.; Dr. E. L. Morton, William and Mary College, Williamsburg, Va.; Will W. Alexander, inter-racial commission; Miss Sarah Hogg, Atlanta, Ga.; Miss Louise Leonard, national board Y. W. C. A., Atlanta, Ga.; Dr. Iva L. Peters, Goucher College, Md.; Dr. Mollie Ray Carroll, Goucher College, Md.; Graham R. Taylor, New York City; R. W. Miles, chamber of commerce building, Richmond, Va.; Prof. Wiley D. Sanders, University of North Carolina; Dr. Howard W. Odum, director of school of public welfare, University of North Carolina.

As guests of the teachers of sociology will be Will W. Alexander, secretary of the inter-racial commission; Dr. W. D. Weatherford, president of the Southern Training School at Nashville; T. J. Woofter, Jr.; Robert N. Ruff and John Wenderdine, of The Survey.

CONFERENCE FOR SOCIAL SERVICE.

The North Carolina Conference for Social Service, an organization that has done a splendid work towards enlightening the public as to conditions in the penal institutions of the State, convened in Charlotte, March 25-27. Welfare workers representing State and National agencies were in the gathering, and much good is likely to come of their deliberations. Among other things, the conference program calls for the abolition of the county convict lease system, prohibition of whipping of prisoners. the establishment of industries at the State prison, and the compulsory education of prisoners. 3-27-24

As the Negro suffers more than anyone else, under present conditions, any reforms instituted will be of large benefit to him, and will be welcomed.

Governor Morrison addressed the Conference Thursday, laying special emphasis upon the injustice that prevails almost everywhere of arresting persons for the simplest offense and committing them to jail without allowing them an opportunity to arrange bail. We hope at another time to give an excerpt from the Governor's address, and an outline of the Conference program.

JUN 17 1924

...ga, Ga TELEGRAM

RACE RELATION COURSES

Classes Are Reported Given in Sixty Southern Colleges

ASHEVILLE, N. C., July 16.—Courses in race relations are now given in sixty Southern colleges and splendid co-operation is being received from these institutions towards a better understanding between the races, according to Dr. J. T. Woofter, of Atlanta, in submitting his report as secretary for Georgia to the Southern inter-racial commission today.

Dr. Woofter's address completed the reports from state secretaries taken up yesterday. His report was an interesting story of the introduction of courses on race relations in Southern educational institutions. The courses in sixty schools giving them, he said, are proving popular with the student body and in some cases it has been found necessary to limit the size of the classes. He emphasized the need of facts with which to banish prejudice and injustice towards the negro race and outlined a plan of having graduates and professors of Southern colleges conduct a plan of research for this purpose along a number of lines of interest in the field. In this connection he commended the work being done by Dr. Peterson at the Peabody College in Nashville and pointed out that several conferences of university men are now held annually for the promotion of various phases of the commission's work.

MRS. ROBERT RUSSA MOTON ELECTED TO INTER-RACIAL BOARD

Preston News Service.

ASHEVILLE, N. C., July 23.—Mrs. Robert Russa Moton, wife of the Principal of Tuskegee Institute, established by the late Booker T. Washington, and the largest institution of its kind in the world, has been elected to the Executive Commitee of the Southern Inter-racial Commission at the closing here, last Wednesday, of its annual session. 7-25-24

Mrs. Moton, who was formerly Miss Jennie Dee Booth, of Glcucester County, Va., became the wife of Dr. Moton in June, 1905, and has taken an active part in the educator's life work. She has the confidence of the Commission's personnel and is well fitted to perform a great service in the amelioration of inter-racial difficulties in the Southland.

RALEIGH, N. C., Observer

JUL 16 1924

STUDY NEGROES AT CONFERENCE

Better Social Conditions Urged In Reports To Commission

Asheville, July 15.—Better schools for negroes, hospitals, libraries, improved transportation facilities, housing campaigns promotion of justice in courts, crime prevention, health, legal aid, college visitations, enlistment of the press and provision for better public utilities, were revealed in reports made to the Inter-Racial Commission of the South, in session here today.

J. D. Burton, secretary for Tennessee and Alabama, reported successful district conferences in Chattanooga, Nashville, Memphis Birmingham, and Montgomery with a total attendance of 700 white and colored leaders manifesting a high spirit of understanding and co-operation. In general he reported deepening interest and widening activities on the part of local leaders, much concrete progress in the matter of schools, living conditions and community attitude. As the chief hindrance he mentioned the fact that a small radical element of both races sometimes try to sow seeds of discord, suspicion and prejudice.

R. E. Clay, of Bristol, negro secretary for Tennessee, supplemented Mr.

ASHEVILLE, N. C., Citizen

JUL 16 1924

UNLIKELY NEGRO WILL RETURN TO SOUTH, DECLARED

Reports of Workers Heard at Interracial Meet Here.

There is no credible evidence that negro migrants to the North are returning South in any considerable proportion or are likely to do so, declared Dr. W. W. Alexander, of Atlanta, director of the Commission on Inter-racial Cooperation, yesterday at the night session of that body's annual convention being held here at the First Presbyterian Church.

Dr. Alexander's report was the feature of the night session, he reviewing the general situation, calling attention to the results of negro migration, the decline of lynchings, the increase of educational facilities for negroes and the rapid growth of general interest in the subject of race relations.

The ultimate result of the migration of the negro to the North, he said, cannot yet be foreseen. The immediate results, however, have been very evident in the improvement of Southern attitudes toward the negroes and the intensifying of race prejudice in Northern areas to which they are migrating. This has given rise, in the North, he said, to the creation of many local interracial committees patterned after those in the South.

Suggests Study

Dr. Alexander suggested that in the interest of greater efficiency the commission's policy, methods and personnel be carefully studied. In pursuance with this suggestion the executive committee was authorized to have such a study made and its results reported at the next annual meeting.

Seventy-five prominent men and women from all parts of the South, as well as a number of visitors from the North and East were in attendance at the opening session yesterday morning, which was mainly taken up with reports of officers and field workers, dealing with a wide variety of activities in the interest of interracial justice all over the South.

J. D. Burton, secretary for Tennessee and Alabama, reported successful conferences at Chattanooga, Nashville, Memphis, Birmingham and Mobile, with an aggregate attendance of 700 leaders of the two races. Education, housing, health, crime prevention, public utilities, living conditions and community attitudes were among the subjects to which local com-

mittees were giving earnest attention.

Colored Worker Reports

R. E. Clay, colored worker in Tennessee, supplemented Mr. Burton's report with many specific evidences of interracial co-operation. R. W. Miles and J. T. Hodges reported for Virginia, the Carolinas and Mississippi. The North Carolina Committee, said Mr. Miles, has secured better railroad facilities for colored people and local committees are doing good work along many lines. In South Carolina a state appropriation has been secured for the Fairwold School for delinquent colored girls, while in Mississippi a strong state committee has recently been set up and the organization of local committees is well under way. Mr. Miles and Mr. Burton both deplored the activities of demagogues and radicals of both races who seek to foment suspicion and ill will between races. This class of agitator is losing its influence, they said, however.

Legal aid and the prosecution of mobbists, with a decidedly wholesome effect on public sentiment, was reported by Dr. T. J. Woofter, of Georgia. Increased interest in Oklahoma on the part of church groups and colleges was reported by E. M. Castleberry, who stated that the Interracial commission has succeeded in getting through the legislature of that State twice as much appropriation for Negro public schools as was given before.

James Bond also reported for Kentucky and W. W. Hadnott for Louisiana, in both of which states the work is progressing satisfactorily, they stated.

Women's Work Reported

Under the leadership of Mrs. Luke G. Johnson reports on the woman's work of the commission was given at the afternoon session. Nine groups of church women cooperating in the cause had representatives at the meeting to report: Mrs. T. W. Bickett for the Episcopalians; Mrs. Archibald Davis and Mrs. W. C. Winsborough, Southern Presbyterians; Mrs. W. C. James, Southern Baptists; Mrs. W. A. Newell, Southern Methodists; Mrs. May L. Woodruff, of New Jersey, for the Methodists, North; Mrs. John Ferguson, of New York, for the Council of Women for Home Missions; Miss Eva Bowles, of New York, for the Y. W. C. A.; and Mrs. H. L. McCrary, for the Presbyterian Church, U. S. A.

Mrs. Biddle Sterling, of the Interracial Commission of Philadelphia, assured the gathered delegates that the question had ceased to be sectional and had become national.

There are 234,000 negroes in and around Philadelphia alone, she said, and on this whole question the people of the North are looking to the corresponding Southern groups for leadership.

Many Speakers

Other speakers were Mrs. W. A. Albright, of Atlanta; Mrs. Fred Foxley, of New Orleans; Mrs. C. P. McGowan, of Charleston; Mrs. Jessie D. Ames, of Texas; Mrs. Betune, of Daytona, Fla., and Mrs. R. R. Moton, of Tuskegee Institute.

At the conclusion of the night session a financial exhibit was made by R. H. King, of Atlanta, associate director and treasurer of the organization.

In the morning the commission will reconvene for the final session at 9:30 o'clock. Officers for the ensuing year will be elected and some additions will probably be made to the membership of the commission. The committee on findings will also report.

Dr. Ashby Jones, of Atlanta, is now temporary chairman of the commission, taking that office at the death of John J. Eagan, of Atlanta, who died in Asheville several months ago.

ASHEVILLE, N. C., Citizen
Jones
JUL 16 1924

COURSES IN RACE RELATIONS GIVEN IN SIXTY SCHOOLS

Dr. T. J. Woofter Secretary for Georgia, Presents Interesting Facts at Interracial Conference Here.

ALEXANDER'S REPORT

Courses in race relations are now given in 60 southern colleges and splendid cooperation is being received from these institutions towards a better understanding between the races according to Dr. T. J. Woofter, of Atlanta, in submitting his report as secretary for Georgia to the Southern Interracial Commisison this morning.

The commission began its final session shortly after 9:30 o'clock and will wind up its deliberations with the election of officers, report of its findings committee, and election of new members shortly after noon, it is expected.

Dr. Woofter's address completed the reports from state secretaries taken up yesterday. His report was an interesting story of the introduction of courses on race relations in southern educational institutions. These courses in the 60 schools giving them, he said, are proving most popular with the student body and in some cases it has been found necessary to limit the size of the classes. He emphasized the need of facts with which to banish prejudice and injustice towards the colored race and outlined a plan of having graduates and professors of southern colleges conduct research work for this purpose along a number of lines of interest in the field. In this connection he commended the work being done by Dr. Peterson at the Peabody College in Nashville and pointed out that several conferences of university men are now held annually for the promotion of various phases of the commission's work.

General Situation

Dr. John Hope of Atlanta is chairman of the findings committee and his report is drawn up by Marion Jackson, also of Atlanta, an attorney and covers a survey of the general interracial situation in the south with recommendations for future progress.

One of the interesting features of yesterday afternoon's session was the introduction to the commission of Mrs. Biddle Sterling of Philadelphia who is connected with the Philadelphia Interracial commission. She stated that the heavy migration of the negro to the north has made the problem of interracial relations a national one and that northern committees patterned after the southern ones are looking to the south in adopting methods to solve the problem in justice to both races. She pointed out that there are now 17 northern cities having committees or commissions patterned after the southern organizations.

Recent Developments

The report of Dr. Alexander, director of the commission, featured the meeting of that body last night. This report called attention to the many encouraging recent developments towards racial betterment pointing out among them the decline of lynchings, increase of public school facilities for the colored race and the new community outlook which is including negro welfare organizations in the various Community chests.

Regarding migration he said the effect so far visible has been two fold the southern attitude towards the negro has been bettered while there has been an incrase of prejudice in the north. The ultimate effect he state is not yet foreseen, and the best opinion would be for the negroes under such circumstances to retain their land holdings for future contigencies. Dr. Alexander also referred to the recent message of President Coolidge to Congrss which he said committed the president to the belief that race relations can best be adjusted by conference, coopration, and local initiative, as characteristic of the southern commission's endeavors.

Recommended That White Children Learn History Of Prominent Race Leaders

A Racial Conference under the auspices of the Y. M. C. A. of North America, convened at Asheville, North Carolina, May 31 to June 1, 1924, consisting of two hundred representative "Y" workers of both races from Northern and Southern cities.

Dr. John R. Mott, president of the International Young Men's Christian Association, New York City, presided.

The opening address was delivered by Dr. Mott, who stated that the Racial Conference is world-wide in interest, implication and concern; and that the European Nations had endeavored to adjust racial differences, by segregation, amalgamation, domination, exploitation, colonization, and secular education; and their failure resulted in a decision that a Christian Education is the only solution for racial troubles."

Again, the Young Men's Christian Association, as a world wide organization has anopportunity to teach humanity the significance of Brotherhood and that Jesus Christ must be loved and obeyed by everyone.

It was the belief and expression of Northern and Southern Men in attendance. that races are indispensable to each otherand much of the race trouble we must suffer is due to misunderstanding between men and women of both races.

The Y. M. C. A. workers are getting together throughout the South, for the training of men and boys for real citizenship and service, which will advance individual growth of spirit, mind and body, and benefit the entire community in which they live. Emphasis was placed upon the necessity of both races having a correct knowledge of each others plan and purpose in fields where they labor for the welfare of men, women, boys and girls. Much good has come to communities where the best men and women of both races are acquainted with each other and their uplift work.

In Southern communities where the press have exagerated petty crimes to excite the public, the Y. M. C. A., workers have been able to co-operate with the editors who left out of their papers everything that would incite trouble and in so doing better relations have existed and differences between races which might come, have been evaded.

It was also recommended that white children in the public schools be given a knowledge of the history of Negro leaders, as statesmen, warriors, artists, and professional men, also what contribution they have made and are making to civilization.

Never before in the history of mankind have we been called upon to test Christianity in our relations to each other; both as individuals and race; as we are today, we are our "Brother's Keeper", and to keep our brothers from the destructive influences, and aid them in the accomplishment of the nobler things of life, is the duty of every Christian man and woman both North and South.

Whatever has been achieved by other organizations for the welfare of mankind, stands to their credit; but the Y. M. C. A., is extending its bounds, increasing its workers and proclaiming the truth that the Fatherhood of God and the brotherhood of man will only become a reality when all mankind accepts the principals of Jesus Christ as the only remedy for individual, racial and national differences.

It is our problem and duty—Actice Service will bring results.

Race Relations—1924.
Meetings, Conferences, etc.,

North Carolina.

JUN 21 1924

Students Hear Negro Speaker

Blue Ridge, June 20.—George W. Carver, negro scientist, from Tuskegee Institute in Alabama was the principal speaker before the Southern Students conference here Friday morning and told the assembled students about the marvels of his laboratory at the southern negro college where he is known as the wizard of his race.

Carver has made possible the manufacture of over 200 by products from southern sweet potatoes, peanuts, and other agricultural products as the result of his research along this line of endeavor. His talk was heard with much interest by those present and was a keen discussion of the possibilities that lie in southern agriculture.

Friday afternoon will be devoted to athletic contests by the college men attending the conference. On the program is a tennis tournament between players from the various institutions represented, basbetball games and other athletic features.

Friday night Theo Bratton, of Mississippi, prominent Episcopalian, will address the conference, being the principal speaker of the evening program.

RACIAL RELATIONS THEME AT NEGRO MEETING HERE

Rev. Dr. John A. Strange Discusses Missions in Church at Biddle Conferences.

Written for The Observer
by Rev. L. E. Wese.

Dr. John A. Savage, president of Albion academy, Franklinton, was the principal speaker last night at the Synodical Sabbath School convention and school of methods at Johnson C. Smith university. He discussed in a forceful manner the subject: "Developing the Spirit of Missions in the Church."

Dr. Savage spoke especially of missions among colored people. He showed clearly how large the field is and how great are the needs. He paid a glowing tribute to those who have labored in the past for the advancement of the negro, and in an outburst of eloquence declared that the burden of enlightening and uplifting the colored people must rest heavily on the shoulders of the ministers and other leaders in the race.

He advanced the thought that in the future much of the prejudice and barriers which now serve as a handicap in the rise of the negro will be removed by the white people themselves, several of whom will have the courage and intrepedity to advance the cause of full citizenship for the black man. He also was of the opinion that the colored people would have to be missionaries in helping the white people to a better understanding of them.

Dr. Savage said that man was a social being—body, mind and soul, and in developing the spirit of missions among the colored people, all of ehese parts must come in contact with our Lord and Savior Jesus Christ.

He was pleased with the work carried on by his church, (the Presbyterian Church, U. S. A.) for the mental and spiritual emancipation of the colored people.

The Rev. C. J. Black, D. D., continued his studies in "Christian Stewardship." He spoke on the separated portions, and gave several scriptural references. He showed how very important it is for us as Christians to set aside God's portion of our money. He condemned the prevalent custom of making God last, and in convincing illustrations drove home the truth, that the Lord's money should be first.

"The Christian's Call to Prayer," was the subject of an illumniating address by Dr. P. W. Russell. The speaker said: "There are certain marks which should characterize the prayer to which the Christian is called, and certain ends toward which his prayer should be directed." In discussing the marks he said: (a) The Christian is called to a prayer attended by the confession of sins. (b) The Christian is called to prayer, noted for its faith. (c) The Christian is called to make prayer for acknowledgment of blessings received. (d) Prayer should be fervent. (e) Prayer should be frequent.

Dr. Russell declared that these are some of the things for which a Christian is called to pray. Pray that the family altar be given its proper place in the home. "Disregard for law, a want of respect for authority, moral corruption in society, national decay and degeneracy, religious stagnation and ruin too often have their origin in prayerless homes." Pray that nothing shall take place to destroy the foundation upon which the Christian has built all his hopes for Salvation. He referred to the many forces at work trying to shake the Christian's faith. Pray that Jesus Christ may everywhere be accepted, and relied upon as the Savior of the world. Pray that spiritual things may not be subordinated to material things. Pray for the application of the golden rule among men.

Dr. Russell closed by reminding his audience that the call to prayer came from God for the purpose of bettering the condition of the world.

He declared that there should be no difficulty whatever in deciding what to do, touching the call. Like the prophets, apostles and great saints we should pray without ceasing.

The conference was photographed by J. E. Hemphill, local photographer.

The devotional services in the dining room in the morning led by Dr. B. F. Murray, of Cleveland, and the vesper services on the campus led by Evangleist Russell are proving very helpful to the delegates in their spiritual lives. Evangelist Russell is making all of his addresses from Daniels 1:8: "Daniel purposed in his heart."

Yesterday afternoon he made a plea for us as Christians to purpose in our hearts to manifest more love. He urged his hearers to pray for others, live for others, and give for others. He used apt illustrations.

The executive committee met at 3 o'clock, and approved a proposed constitution which will be submitted for confirmation by the convention

INTER-RACIAL COOPERATION IN ALABAMA AND TENNESSE

The annual meeting of the General Commission for the South was held at Asheville, N. C., in July. The work in Alabama and Tennessee was reported by the secretary, James D. Burton, and a supplemental report made by B. E. Clay, for Tennessee.

The reports show the good work that is being done in the South looking to improved living conditions, justice in courts for black and white alike, better religious and educational facilities, in fact, as noted in the report of Davidson County, Tennessee, "We are trying to give our brother in black a square deal." Extracts from the report of Mobile County, Alabama, are typical of the work being done throughout Alabama and Tennessee:

"In Mobile we have had a joint conference between two groups that constitute the Inter-Racial Committee for this city and county. There seems to be a thorough understanding, and a sympathetic determination for justice and better conditions.

"The city of Mobile has given to the Negroes one beautiful and commodious playground, with a community house on same. They have established two additional playgrounds at two of the colored schools.

"With the cooperation of both races, we have secured a new Negro high school building, and the Board of Education is now building several rural schools, one of them, located at Prichard, is a ten-room building costing $38,000. They have also let a contract for the remodeling of the old Alabama Medical College to be converted into the Booker T. Washington public school.

"The city has installed more than 60 electric lights on corners in Negro portions of the city that were unlighted a year ago.

"In the courts of the city and county there seems to be a desire on the part of the judges to administer justice in an impartial manner, without any thought of race or color. We have a Juvenile Delinquent Home for Negro Children, supported by the county, with a Negro probation officer.

"We also have a Negro truant officer working with the Board of Education. We have Negro deputy sheriffs, working with county officials, and a Negro deputy in the U. S. Marshall's office."

URGES BETTER UNDERSTANDING OF THE RACE

Dr. Weatherford Asserts Mass of Southern Whites Do Not Know Life of The Colored People.

TELLS WHY SOUTH IS POORER THAN NORTH

(Special to Norfolk Journal and Guide)

Lake Junaluska, N. C. Aug 28—"Because Southerners are tied to the Negro economically, and because of past traditions they should make the effort to better understand the race living side by side with them, speaking the same language and having the same religion. Better understanding of the Negro, and efficient training of Negro laborers would put multiplied millions of dollars into Southern pockets." Thus spoke W. D. Weatherfod, president of Southern Y. M. C. A. College, Nashville, expressing his opinion, speaking on "Interracial Relations," before the Epworth League assembly of the M. E. Church, South, in session here.

The mass of the Southern white people, said Dr. Weatherford, do not know the life of the Negro, save as they know a little about the working people; they know little of the leadership of the race and no race ought to be judged by its lay laborers, he insisted.

"We need to know the Negro," continued the speaker, "because we are tied to him economically in the South. The reason why the South is poorer than the North is because the labor supply is insufficient and untrained. We are losing the best part of our Negro laborers and they are not coming back. Those who are left will not remain unless we give them a better chance economically. All the Negro demands is fair play, and a dollars worth of pay for a dollars worth of work."

Delivers Address At Southern School

BURLINGTON, N. C., May 15.—M. K. Tyree, secretary of the National Association of Negro Tailors and Dressmakers of America, delivered an address at Elon College (white) on "Race Relations" last Monday. His address was well received by the students and teachers.

Greenville S.C. News

JUL 17 1924

NORTHWARD MOVE HELPED NEGROES

Alexander Says Few Returning And That South Treats Better.

ASHEVILLE, N. C., July 16.—There is no credible evidence that negro migrants to the north are returning south in any considerable proportion, or are likely to do so, declared Dr. W. W. Alexander, of Atlanta, director of the commission on inter-racial cooperation, at tonight's session of that body's annual convention being held at the First Presbyterian church here.

Dr. Alexander's report reviewed the general situation, calling attention to the results of negro migration, the decline of lynchings, the increase of educational facilities for negroes and the rapid growth of general interest in the subject of race relations. The ultimate result of the migration of the negro to the north, he said, can not yet be foreseen. The immediate results, however, have been very evident in the improvement of the southern attitude towards the negro and the intensifying of race prejudice in the northern areas to which they are migrating, he said.

Seventy five prominent men and women from all parts of the south, as well as a number of visitors from the north and east were in attendance at the opening session this morning which was mainly taken up with reports of officers and field workers, dealing with a wide variety of activities in the interest of inter-racial justice all over the south.

Wednesday morning the commission will re-convene for the final session, when officers for the ensuing year will be elected.

MOBILE, ALA., Ites

JUL 16 1924

RACIAL MATTERS ARE DISCUSSED AT ATLANTA SESSION

Speaker Declares Few Negroes Who Migrate North Are Returning South: Talks of Inter-Racial Relations.

ASHEVILLE, N. C., July 16.—(By the Associated Press.)—There is no credible evidence that negro migrants to the north are returning south in any considerable proportion or are likely to do so, Dr. W. W. Alexander, of Atlanta, director of the commission on interracial co-operation, said at last night's session of the organization's annual convention here.

Dr. Alexander's report reviewed the general situation, calling attention to the results of negro migration, the decline of lynchings, the increase of educational facilities for negroes and the rapid growth of general interest in the subject of race relations.

The ultimate result of the migration of the negro to the north, he said, cannot yet be foreseen. The immediate results, however, have been very evident in the improvement of the southern attitude toward the negroes and the intensifying of race prejudice in the northern areas, to which they are migrating, he declared. This has given rise in the north, he said, to the creation of many local interracial committees patterned after those in the south.

Seventy-five prominent men and women from all parts of the south, as well as a number of visitors from the north and east, were in attendance at the opening session this morning, which was mainly taken up with reports of officers and field workers, dealing with a wide variety of activities in the interest of interracial justice, all over the south.

The convention will close late today.

Officers for the ensuing year will be elected and some additions probably will be made to the membership of the commission. The committee on findings will also report.

Dr. Ashby Jones, of Atlanta, is now temporary chairman of the commission.

Meetings of Interracial Importance

The past summer season has witnessed several meetings of significance in race relations. One of the most outstanding of these was an interracial conference called by the Colored Men's Department of the International Committee of the Y. M. C. A., May 31 to June 2, which was attended mainly by white and colored Y. M. C. A. secretaries from the North and South. They passed resolutions commending the work of the Interracial Commission in the South as especially instructive for similar efforts elsewhere. The conference pledged the brotherhood's continued cooperation and support of such movements.

Information Service 9.6.24

The Commission on Interracial Cooperation and the Executive Committee of the Commission on the Church and Race Relations of the Federal Council of Churches met at Asheville, N. C., July 14-16. One of the most important sections of this meeting was that of the committee on women's work, which has affiliated with it women from principal church denominations. The general sessions of the Interracial Commission were marked especially by reports of active work in promoting Negro education and successful work in combating lynching during the year. During the first six months of 1920 there was the smallest number of such outrages in the history of the evil and there are prospects of ultimately stamping it out. There was reported increased recognition by business and civic organizations of the utility of the methods and plans which have been promoted by these two Commissions in adjusting community and civic conditions between the races both in the cities and in rural districts of the several states. Influential citizens in many localities and states are taking increasingly active interest in the work of the local committees and commissions and responsibility, financial and otherwise, for promoting the work is being assumed by organizations and individuals. There was a consensus of opinion that the past four years of the movement had carried it through the experimental period. Special committees were authorized to make a complete study of experience so far to recommend plans for enlarging and strengthening the work of the Commissions.

The National Conference of Social Work, Toronto, Canada, June 28 to July 3, gave special prominence to discussions of Negro migration and its effects on family and community life, on health and race relations and on the local community and race relations. A Negro social worker was elected to the executive committee of the Conference. The National Association of Colored Women is affiliated with the Commission on Interracial Cooperation and its meeting in Chicago, August 1-7, had interracial significance. There were more than seven hundred women in attendance representing state and local organizations from all parts of the United States. The local clubs and state organizations are dealing with civic and community problems in their respective localities touching interracial interests. During one session in Chicago the program was given over to discussion of problems and activities growing out of relations between white and colored women, North and South. Mrs. Mary McLeod Bethune of Daytona, Fla., so well known in educational work and in interracial contacts, was elected president of the Association for the ensuing two years.

The Negro Business League, founded a quarter of a century ago by Booker T. Washington, celebrated its "silver jubilee" at Chicago, August 20-22. At this meeting the League adopted a plan of reorganization dividing the country into fourteen districts with a leader in each district to promote greater cooperation and teamwork for the development of the business resources of the Negro people. The outstanding interracial feature of the meeting was the announcement by Dr. R. R. Moton of Tuskegee, President of the League, of the completion of a million dollar Negro finance corporation, organized not primarily as a money-making scheme but as a service agency to help finance deserving Negro business enterprises. In speaking of this project Dr. Moton said, "We can command, if necessary, the advice and cooperation of the best and most experienced bankers in the country, men like Julius Rosenwald, George Foster Peabody, and Clarence S. Kelsey of the white race. . . . There are scores of others who would gladly give their cooperation and assistance when called upon." The National Negro Business League, with several auxiliary organizations of Negro bankers, real estate men, etc., represents more than fifty thousand Negro business enterprises.

Race Relations—1924.

New Jersey.

Meetings, Conferences, etc.,

Inter-Racial Committee Takes Better Housing and Recreation Under Consideration Monday

TRENTON N J ADVERTISER
JANUARY 13, 1924

In Desire to Impress Negroes With Value of Education, Lincoln School Principal Addresses Factory Workers, Urging Attendance at Night Classes.

By Elma Lawson-Johnston

At a meeting to be held tomorrow afternoon in the Livingston School, Trenton's first Inter-Racial Committee will be formed. This will be created for the purpose of providing greater opportunities for the negroes of the city to improve their economic and social conditions, and thereby become better citizens.

This committee has grown out of a recognized need for greater mutual understanding and knowledge between the white and negro races, and a desire to eliminate misunderstandings, suspicions and hostilities.

Formation of such a committee, which will be composed of white and negro members, is the direct result of a series of meetings held during the fall and early winter season at the Livingston School. One of these was a minister-teacher conference, with representatives of the various religious organizations of the city in attendance, and those who were present were:

The Rev. Charles Smith Lewis, chairman of religious education of the Episcopal Diocese of New Jersey; Canon Samuel G. Welles, of the Episcopal Church; the Rev. J. A. White, pastor of the Shiloh Baptist Church; the Rev. A. E. Jensen, of St. Monica's Episcopal Mission; the Rev. George Ingram, of the Inter-Church Federation; Miss Caroline B. Smith, general secretary of the Y. W. C. A.; Charles A. Green, secretary of the Y. M. C. A.; Miss Mary R. Reeves, instructor of physical training in the Livingston School; Adjutant John McKeown, of the Salvation Army, and Arthur T. Long, principal of the negro schools of the city.

The meeting was called by Mr. Long, who sought to have a discussion of social needs of the community by the spiritual and educational leaders. At that time the persons attending the meeting formed themselves into a temporary Inter-Racial Committee, from which the permanent body will be established.

Organization of such committees as this to work out methods of securing better co-operation between the races was recommended by President Coolidge, in his recent message to Congress.

When organized, the Trenton Committee will immediately begin a survey of the community conditions. This will include a study of those problems relating to the economic, social and recreational situations of the negroes.

FEW SANITARY HOUSES

One of the most important investigations to be made by the Committee will be that on housing conditions for negroes in this city. These, it is asserted are very bad indeed. Houses that are in good condition and with good sanitation and fit for families to live in are very few, it is said, and for even the poorest of them the rents are high. Besides this there are few properties available for negroes on any good streets, most of them being located on unimproved thoroughfares and alleys.

If it is found that the housing conditions are actually as bad as they are said to be, definite effort will be made by the Inter-Racial Committee to have this situation altered and improved, and the conscience of both property owners and the public aroused on this point, which is so vital to the peace and prosperity of the negroes.

There will also be a study of recreational opportunities, and in the recommendations that will probably be made as a result of the study, it is expected that the new Lincoln School will play an important part, as the handsome new structure will be excellently equipped for recreational opportunities for both youths and adults.

Special attention will be given to the matter of aiding the negroes to take the greatest advantage of their present opportunities. In this connection boys and girls will be encouraged to stay in school, instead of leaving at the end of the sixth and eighth grades as is the case nowadays. Few negro boys and girls here continue their education into High School, and only a small percentage even go as far as the Junior Schools.

"All of this dropping out of school is not due to economic necessity," said Mr. Long, when discussing the situation. "It comes rather because the negro children feel no incentive to remain in school."

EMPLOYMENT IS LIMITED

This condition relates closely to another problem in the negro's economic life in Trenton. This is the lack of sufficient kinds of higher employment for them. In this connection the Inter-Racial Committee will very probably make a special effort to have new lines of occupation opened up for the negroes.

Arthur T. Long

"Most of the boys and girls feel that it is a waste for them to stay in school, as they get no better occupations or better pay, as a general thing, for their extra schooling," Mr. Long explained.

This situation will undoubtedly be one of the problems that the Inter-Racial Committee will take up with the employers of negroes here, in order to open to the colored people positions requiring [illegible] and offering consequently greater advantages.

"It will be essential, however, that the negroes of Trenton be shown that before such advantages in occupation can be given them, that they must be prepared for them," remarked Mr. Long, adding, "their preparation will come largely by the boys and girls remaining in school, and by the adults attending night schools."

The opportunities offered through the night schools have been especially stressed by Mr. Long since his coming to Trenton last September, and through his efforts the number of negroes attending these extra classes provided by the Board of Education has increased greatly.

In connection with the effort to have the negroes, both young and old, improve their education, Mr. Long has been speaking in the various industrial plants of the city, employing negroes. Wherever the request to address the employes prompt permission was given by the employers, who have shown a willingness to co-operate heartily in the enterprise.

TRY TO INTEREST PARENTS

The meeting which led up to the establishment of the Inter-Racial Committee is only one of the many fine activities being undertaken under the supervision of Mr. Long. Parents are being interested as never before in the schooling of the negro children, particularly through parent-teacher conferences, and father-son, mother-daughter meetings. At one of these latter, held in November Miss Hattie L. Greene, membership secretary of the West 137th Street Branch of the Y. W. C. A. of New York City was the speaker.

As soon as the new Lincoln School is completed and occupied, a permanent Parent-Teacher Association will be formed to bring fathers, mothers, children and teachers together in a bond of greater mutual understanding.

The pupils of the three negro schools have caught Mr. Long's progressive spirit, and have carried out a number of excellent projects themselves. The pupils were enthusiastic workers for the Douglass House campaign, and they raised the very good sum of $115.87.

They also participated in the Red Cross drive, through the Junior Red Cross, and for that they raised the sum of $38.55. An even better record was make when the Christmas Seal sale was held, when stamps were sold by the children to the amount of $74.69.

MADE CHRISTMAS GIFTS

A purely school activity, which brought much happiness to hundreds of little children was the Christmas celebration this year. It was decided in the upper grades of the school, that the ninth grades boys and girls would make Christmas gifts for the children in the lower grades. By means of this a feeling of unity among the older students would be created, it was believed, and in addition the spirit of Christmas giving would be admirably carried out.

The articles that were made and given to the little folks at the Christmas exercises were a truly surprising and creditable lot. There were stuffed animals, musical instruments, rag dolls, wagons, animals carved of wood, and toy airplanes. Because the domestic science and manual training work for the negro children is at present so limited, practically none of these gifts were made at school, but rather in the homes. There were 130 gifts distributed.

When the children move into the new Lincoln School, the facilities for this type of work for others will be greatly enlarged, and there will be many opportunities for self-improvement and service for others in which the children, and the adults also, through the Inter-Racial Committee, may participate.

Much of the credit for this new vision of opportunity among the negroes of Trenton is due to Mr. Long, who came here from Indianapolis where he was principal of a large school for negro children.

The new head of the negro schools here is a college graduate and holds the degrees of A. B. from the University of Illinois and A. M. from the University of Chicago. He has traveled both in Europe and South America, and has had considerable experience in teaching. He was for a while a grade school principal in Crawfordsville, Ind., and later was a teacher in Indianapolis. Subsequently he was named assistant principal and then supervising principal of several small buildings. Later he was appointed principal of School No. 26 in Indianapolis, a new institution, of which he was the head for two years.

JOHN HOPE PLEADS FOR HIS RACE

Baltimore Herald

Ocean City, N. J., July 14.—Addressing the Friends (Quakers) General Conference here Thursday John Hope, president of Morehouse College, Atlanta, said that the Negro was an asset to the country and that as a race they were more important than the small countries whose actions precipitated the war.

"Many blame migraion of Negroes North on he boll weevil," said Mr. Hope. "The Negro moved North at the beginning of the World War to improve his condition."

"Until 1914, Negroes in the South were thought by people in the North to be a happy lot, but this was a great mistake. They left the South to obtain shorter working hours, better wages, more opportunities to enjoy life and better education for their children. 1-23-24

"Agents are no longer needed to bring Negroes North. A number of industries were saved by Negroes in the war."

Mr. Hope pleaded that Christian Americans admit the Negro to brotherhood.

Race Relations - 1924.
Meetings, Conferences, etc.,

New York.

"The Jesus Way"

VASSAR College has just held a profoundly significant meeting,—an Institute for a Christian Basis of World Relations. It was significant both in its new interpretation of what they call "The Jesus Way" of life, and in its attitude toward races which are different. Northerners and Southerners, Negroes, Chinese and Indians met on a plane of exalted brotherhood, walked and talked together, and in the freedom inspired by their genuine faiths and ideals, came to know and understand each other. This, indeed, was a triumph founded more securely than the sneaking, religious intolerance of the hooded empire, or even the righteous exaltation of pious evangels of a Christianity which seals its lips and closes its eyes to the abuses of racial dominance, lynchings and proscriptions and with gloved hands keeps God's dark children out of "white" churches. It was natural with this Vassar group, supported as it was by non-political scholars and scientists, that knowing one another they should conclude that fundamental differences between races are social and cultural rather than biological; that no race is justified in building a public policy of any kind on the supposed fact of biological differences; that racial purity is of little consequence; that the test of racial superiority is the response of the race to the best stimuli the world can provide.

The success of this experiment reminds us that there are forces at work in the more tolerant-minded leaders of certain social and religious organizations which promise to prove more powerful and more enduring than the work of those supercilious protagonists of supremacy and dominance who have nothing to their credit but a history of wars and persecution.

* * *

Third Annual Race Relations Sunday

February 8 So Designated by Federal Council of Churches.

The Federal Council of Churches, through its Commission on the Church and Race Relations, has designated February 8, 1925, as Race Relations Sunday, and is asking that the churches of America dedicate it to the promotion of mutual understanding and good-will between the races. The interchange of pulpits between white and colored pastors and speakers, visitation of the members of the other race, special sermons and addresses on race relations, studies of Negro achievement, negro-led music, and the singing of Negro spirituals are some of the suggestions offered for the observance of the day. Dr. George E. Haynes, secretary of the commission, has prepared a 12-page pamphlet suggesting programs, themes and hymns appropriate to the occasion. Copies of this pamphlet may be had for five cents each from the Federal Council of Churches, 105 East 22nd street, New York.

Race Relations Sunday was first observed in 1923 and more widely in 1924. Good results were reported. It is hoped that the third observance of the day in both colored and white churches will be more general than ever before. To this end the commission requests the co-operation of all the pastors and other religious leaders.

The New Race Relationship'

Subject of Address by Author of "When Black Meets White."

John Louis Hill, author of "When Black Meets White," and leading spirit in the plan to tour the West Indies with a party of white and colored, was the principal speaker at Abyssinians' Chautauqua Thursday night. Speaking on "The New Race Relationship," he said: "The word race problem is obnoxious to thinking persons, white or black. As Frederick Douglass said, I know of no race problem; there is a human problem.' Today it is more a white man's problem."

Pleading for a closer race relationship he said: "For the last 50 years there has been a fine concord between the thinkers, who have thrown off the prejudices to which we are all heir. These thinkers have been at a distance, though now the time has come for conversational friendship between the best people of both races."

Other features of the week were: Vocal selections by Mme. Cecelia De Silva; addresses by J. A. Jackson of the Billboard, Gordon Whyte, Rev. A. C. Williams, Miss Helen V. Boswell; vocal selections, Prof. Norton E. Dennis, Mme. Emma De Lyon Leonard, Miss Eloise Uggans, Wm. Elkins; piano selections, Miss Louisa Talley; talks on health by Dr. N. Conrad Vincent; band selections, the 369th Regiment Band under Lt. Mikell; dramatic readings, Prof. Richard B. Harrison; ventriloquism, John W. Cooper. Chautauqua quartet.

Attorney Myrtle B. Anderson is manager of the Chautauqua.

Race Relations - 1924.
Meetings, Conferences, etc.,
New York.

"Negroes of World Look to America"

John Hope Tells of Conference in Birmingham, England.

Returning from a conference in Birmingham, England, Dr. John Hope, president of Morehouse College, was met on Wednesday evening by a host of friends in the New York Urban League Building, where he described the conference on politics, education and Christianity, attended by representatives from various parts of the world.

Dr. Hope represented Colored America at the conference and gave his New York friends impressions gained through contact with men of various races, particularly from South Africa and South America.

"A bond of sympathy," said he, "is growing between men of color throughout the entire world. The people of Japan and India seem to have grievances similar to those of the American Negro."

Dr. Hope gave as his opinion that American Negroes are no more divided than peoples of other races and countries. They may differ here and there, but are together on fundamental policies. He declared that one of the outstanding impressions gained from the conference was that Negroes in Africa, in South America and other parts of the world are looking to Negroes of the United States of America for guidance; that the opinion of the American Negro is highly respected and sought after by men of color throughout the world.

Prior to the meeting a few close friends of Dr. Hope had dinner at the Black and Yellow Tea Room. Among those present were: Dr. James H. Dillard of the Jeane's Fund, L. Hollingsworth Wood, Mr. and Mrs. Arthur C. Holden, Mr. Curtis Wheeler of the Literary Digest, Mr. and Mrs. E. K. Jones, William H. Baldwin, A. S. Frissell, Mrs. Louis A. Corbin, Mr. and Mrs. James H. Hubert, Miss Elizabeth Walton, Miss Eva D. Bowles, Dr. Herskowitz, Andrew J. Allison and John E. Nail.

Noted Race Women Attend Conference

Eleven Race Groups Represented at Poughkeepsie Institute.

Miss Jessie Fauset, literary editor of The Crisis, spoke on the Pan-African Congress as a first step to ameliorate the racial condition of the peoples of the world before the 200 representatives of 11 races who attended the Institute for a Charitable Way of Living at Vassar College, Poughkeepsie, N. Y. The institute was fostered by the Y. W. C. A. and other like institutions.

The institute, which met from June 14-20, was called to discuss, and perhaps evolve, some constructive plan to better international race relationships. The representatives divided into small groups, each group discussing some particular phase leading to the main question. The smaller groups were recalled into general assembly twice daily. Miss Fauset at one of these assemblies introduced a resolution, endorsed by the smaller group on journalism, calling for an attempt to suppress the exaggeration of race in newspaper reports of crime.

The following Negro women were in attendance: Mrs. A. W. Hunton, vice-president of the Inter-Council of Colored Women, Miss Eva Bowles, national secretary of Y. W. C. A.; Miss Mabel Bickford, Miss Frances Scott, of Bordentown, N. J.; Miss Corelia F. Cook, Washington, D. C.; Mrs. Elizabeth Ross Haynes, resident member Y. W. C. A. National Board, and Miss Jessie Fauset, literary editor of the Crisis.

Race Relations—1924.

Meetings, Conferences, etc.

Missouri.

INTER-RACIAL COMMISSION OF COMMUNITY COUNCIL IS FORMALLY ORGANIZED

Regarded As Real Step Toward A Better Relation Between The Races In St. Louis.

WHITE AND COLORED WILL WORK TOGETHER FOR COMMON GOOD OF ALL

St. Louis

Big Program Outlined At Meeting Last Thursday. Committees Will Meet Every Need. 2-28-24

What is regarded as one of the most helpful departments of the Community Council was the recent organizing of the Inter-racial department, which was formally organized last Thursday afternoon in the Central National Bank Building.

The purposes of the department were adopted as follows :

To promote co-operation and friendly relations between the white and colored races, based upon mutual understanding and to advance those social measures which will be conducive to the common welfare.

1. By sponsoring such program for housing, health, recreation, education, industrial training and opportunity as will further the well-being of both white and colored.
2. By serving as a clearing house and arbitration center for controversial questions so that friendly settlements and understandings may be effected.
3. By coordinating the activities of all agencies concerned with the welfare of the colored people.

The Executive Committee

The Executive Committee shall consist of seven members, which it may increase to nine if it be found necessary. Its function shall be to receive reports from the four subcommittees, confer with them, and decide all further steps to be taken. The committee shall further make quarterly reports to the general membership of the Race Relations Department of the Community Council of all work planned and accomplished, and shall call such additional general meetings at its discretion The General Chairman is also Chairman of this committee.

The Executive Committee is further empowered to formulate plan for the raising of necessary funds said plans to be submitted to the General Board of the Community Council. This Executive Committee shall also have the power to prepare proposals for desired expenditures in behalf of the Department on Race Relations.

Housing Committee

The Committee on Housing shall consist of nine members. This committee shall be charged with the duty of securing data as to the number of colored persons in the city, whether such number is increasing or decreasing, present housing facilities for this population, and means of providing adequate facilities therefor. It shall report progress from time to time to the Executive Committee of the organization.

The Committee on Health

The Committe on Health shall consist of seven members. Its service shall be to gather data on health conditions among the colored population. It shall also gather data as to hospital, nursing conditions and clinical work and formulate plans for extension work if it is needed all to be submitted to the Executive Committee.

The Committee on Public Opinion

The Committee on Public Opinion shall consist of nine members, whose object shall be a fair and unprejudiced attitude of the public toward the Negro and his needs, this to be done through the press, ministers and such channels as may become feasible. In planning for its activity, it must also consult with the Executive Committee.

The Committee on Survey

The Committee on Survey shall be composed of seven members, whose work shall be to gathr information on every phase of colored life such as schooling, college, medical and higher educational training, industrial conditions, recreation facilities and any other situations which may present themselves. These findings are to be submitted to the Executive Committee for use by the proper committees. Any new fields of development opening out may properly be considered as belonging to the functions of the Survey Committee.

COMMITTEES SELECTED

Housing Committee

Clarence J. Taussig, Chairman
Members:
James L. Usher
Dr. T A. Curtis
Mrs. Florence (Roland) Usher
Mrs. Anna M. Malone
Mr. George W. Buckner
Mr. Cornelius M. McDonald (designated by the Real Estate Exeange)
Mr. Albert Burgess
A representative to be designated by the Central Trade and Labor Union, if that body decides to participate in the movement.

Health Committee

Dr. Park J. White, Chairman
Miss Josephine Goldsmith
Dr. R. C. Haskell
Dr. E. J. Davis
Miss Sophie Nelson
Dr. S. P. Stafford
Mr. Walter G. Cook, who is designated for that service by the Health Department of the City of St. Louis.

Public Opinion Committee

Dr. A. H. Armstrong
Mrs. B. F. Bowles
Mr. J. E. Mitchell
Mr. E. P. Kenkel
Mr. Percival Chubb
Rabbi Louis Witt
Mr. J. M. Langston

Survey Committee

Mr. Gordon H. Simpson
Mrs. Leona Evans
Prof. William L. Ustick
Mr. Ernest L. Harris
Mr. Henry Craft

The above are the men and women of St. Louis, who by their accepting membership on the various committees will undertake to establish and maintain better relations between the colored and white people of the city.

Some of the committees are not full at present, but when completed will be about an equal number of white and colored.

COMMISSION SUPPORTS PROGRAM

Sarcasm

Jefferson City, Mo., Feb. 27 (Preston News Service)—It was announced by Hon. Robert S. Cobb, Executive Secretary of the Missouri Negro Industrial Commission last Tuesday that at a recent meeting of the executive committee the following legislative program for the colored citizens of the State would be supported by the Commission, an organization whose duty it is to outline a legislative program for the colored citizens of Missouri. The program, as outlined, follows:

Sincere

2-28-24

1. An adequate appropriation for Lincoln University.
2. To secure enactment of legislation which will remove the shameful inequalities in colored schools of the State and which will make provision for the approximately 1,000 colored children, who either through neglect or evasion are now totally without school opportunities.
3. To secure an asylum for the feeble-minded of the race.
4. To secure the erection of a separate industrial school for colored boys
5. To secure a sanitarium for the tubercular members of the race.
6. To secure the passage of a bill authorizing the appointment of a State Inter-racial Commission.

MO. NEGROS MAKE RACIAL PLATFORM

Bunceton, March 5.—Negro Missourians representing the rural communities of the state in a conference recently held here decided to ask the men and women of the cities to join with them in presenting a program for race betterment to all political parties with the request that it be made a part of party platforms this year.

Kansas City Sun

The conference was attended by farmers, teachers and leaders from the central portion of the state. The two days of the meeting were given over to a full consideration of the needs of Negro Missourians and to the working out of methods that would take the presentation of the program to party organizations out of the realm of partisan politics.

3-8-24

The program outlined, if its acceptance can be secured, will, it is believed be a long step toward the improvement of our citizenship. It contains educational, industrial and eleemosonary proposals which deal directly with Race welfare. A boys home which will take Negro boys away from the Reformatory at Boonville and place them in a separate institution on the order of the girls home at Tipton, a state hospital for tubercular Negroes and a College of Agriculture are included in the proposals.

The resolution adopted by the conference which furnishes the ground work of the plan to be submitted to the political parties is substantially as follows:

"We favor a square deal for all Missourians, Colored and white; adequate appropriations for Lincoln University; sufficient appropriations for beginning the building and equipment of a College of Agriculture for Negroes at Dalton, Mo.; a State hospital for the tubercular and sick; a separate reformatory for incorrigible Negro boys under efficient and thoroughly competent Negro management and supervision as it is at present so helpfully maintained for Negro girls at Tipton; for a fair representation of Negro deputies in all state departments and in all commissions wherein taxpaying and other Negro citizens are appreciably concerned, especially such as the public charities, health, good roads, hotels, soft drinks and labor departments."

It was the expressed intention of the conference to urge all political parties to incorporate these provisions in their 9124 platforms.

Officers were elected as follows: Floyd Winn, president, Namrash; W. A. Wilhoit, secretary, Curryville; Andrew Cloy, vice president, Bunceton; J. B. Weaver, treasurer, Aux Vasse. The executive committee is composed of E. B. Dameron, Macon; Chas. Martin and Robert Chiles, Carroll county; Ed Salisbury and Fafe Rucker, Randolph county.

Twenty-nine counties were represented at the gathering by men and women who were alive for a new deal as tax paying, productive citizens

Race Relations—1924.
Meetings, Conferences, etc.,

Mississippi.

ASKS FAIR PLAY FOR THE NEGROES

Address of Gov. Whitfield of Mississippi Features Relation of Races.

Jackson, Miss., Jan. 30.—(Special.)—The inaugural address delivered by Governor Whitfield when taking office here last week embodied what many regard as the most significant and thoroughgoing pronouncement on race relations ever voiced on such an occasion. The state, said Governor Whitfield, must take the Negro into consideration in all its plans for progress, improve his working and living conditions, look after his health, provide better training and see that he gets a square deal in business relations and in the courts.

The law enforcing officers were called upon to put an end to lynching, and every citizen was urged to see that the colored people are protected from violence and injustice, and encouraged in their efforts for self-improvement. Cordial co-operation for the common welfare was pointed out as the one path to peace and prosperity. Governor Whitfield's statement follows:

"The Negroes still make up slightly more than one-half of Mississippi's population. Any plans for a new era, any change in our economic life, any re-organization of our agriculture or industry which leaves them out is doomed to failure. If we would work out our own economic salvation, we must at the same time take their well-being into consideration. There is a definite relation between their happiness and prosperity and that of the state as a whole.

"If we would hold these laborers in the South we must compete with the nothern employer on his own terms. We must improve working and living conditions, look after the Negro's health, foster manual training and modern agricultural methods, and see to it that at all times the less favored black man shall get a square deal in business relations and in the courts. Our own self interest prompts it; humanitarian consideration demand it; our Christian duty as a more favored people enjoins this upon us.

"It is encouraging to learn of a 50 per cent decrease in the number of lynchings in the past twelve months. While mob violence is by no means limited to any section, its presence anywhere and everywhere is a blow at law and order and a blot upon our national life. I recognize only the supremacy of the law, and the equality of every man before the bar of justice. I call upon all the law enforcing officials in the commonwealth to use every means within their power to prevent lynching, and thus eliminate a potent cause of race friction and ill feeling.

"Wise leaders among the Negroes must be encouraged in their splendid efforts to aid their own people. Points of agreement between the races must be emphasized and points of friction minimized. Every man and woman in the state must see to it that the laws protecting the Negroes in their lives and property are rigorously enforced; that the occasional white man who seeks to profit through the ignorance of his tenants or laborers be forced by the overwhelming weight of an aroused public opinion to give a square deal to all whom he employs, regardless of race or color, and that there be the fullest co-operation between the white man and the black, to the end that peace and prosperity comes to white and black alike through cordial co-operation in the agricultural and industrial upbuilding of the state."

MISS. ADOPTS INTERRACIAL PLAN

WHITE AND COLORED LEADERS ORGANIZE TO PROMOTE BETTER CONDITIONS.

Jackson, Miss., May 19.—The cause of good will and co-operation between the races in Mississippi took a decided step forward in the organization here last week of a strong State Interracial Commission, which enters enthusiastically upon the task of improving conditions in this State. The organization meeting was called by Bishop Theodore D. Bratton, the best-known churchman in the state, and was attended by more than twenty white and colored leaders. Bishop Bratton was elected Chairman, Mr. Blake Godfrey, of the State Y. M. C. A. was made recording secretary, and Hon. Francis Harmon, assistant attorney general of the State, was made executive secretary, backed by a strong executive committee.

The colored leaders present who accepted membership on the Commission were Professors W. H. Holtzclaw, Z. T. Hubert, L. J. Rowan, B. B. Dansby and W. A. Battle, Dr. A. W. Dumas, and Dr. Zuber. Dr. Dumas was the principal spokesman for the colored group and made a fine and effective presentation of their viewpoint. He emphasized especially the need of better educational facilities. Prof. Bura Hilburn, State Supervisor of colored schools, made a happy response, pledging his department to do all in its power to improve educational conditions for colored people and pointing out the rapid progress already being made in that direction.

Mr. Harmon and the executive committee were authorized to organize the whole state as rapidly as possible. R. W. Miles, field representative of the General Interracial Commission, was immediately sent out on this mission and within the week has interested leading citizens of Meridian, Laurel and Hattiesburg and formed the nucleus of committees in those cities. Sentiment over the state is said to be more favorable to this work than ever before.

Birmingham Reporter
May 24-24

Race Relations – 1924

Michigan.

Meetings. Conferences. etc.

Inter-Racial Commissions

The program adopted by the Executive Board of the Michigan Bureau of Negro Economics at its last meeting in Lansing includes among its work an effort:

> "To urge the establishment of Interracial Commissions in each community; for the purpose of creating more harmony and co-operation between the races and to arrange conferences for discussions of matters that are vital in the interests of the Negro race with a view of adjustment."

2-3-24

Just what has been done along this line is not well known, but that something should be done is becoming more apparent daily. Quite recently in one Michigan city the Ethican population was given to understand that all who had not already left town would be driven out on a certain date. Appeal to the police department failed to get results. Later it became generally known that the "colored people" had armed themselves and were prepared to make a fight of it. The clash was averted but doubtless the ill feeling still exists.

In another Michigan city a county employe for many years was forced out of his job because he couldn't remain silent or inactive where the interests of his people were opposite to the interests of the K. K. K. or other sympathizers. Grand Rapids, Mich.

In still another Michigan city the employers had adopted a policy not to hire any men of the Race simply because in a few individual cases they had turned out to be undesirable citizens. It is understood that this same ridiculous policy is bieng discussed by the business men in another city.

All of these injustices and many more are directly attributable to the well laid and often unlawful plans of those poor, ignorant, misguided folks who are seeking to "keep the Negro in his place." All of these injustices keep alive the smouldering fires of race hatred and many of them furnish the direct cause for inter-racial conflict.

Every town in Michigan where the Race is represented in numbers has some organization active in the work of making better citizens. Churches, fraternities, clubs and societies are all assisting in this task of bettering conditions and thus bettering the community, for it is too well known to be dsregarded, that undesirable living conditions contribute largely to making undesirable citizens.

Every town in Michigan also has its percentage of white citizens, some anxious, some merely willing, to help any accredited and properly organized movement for the reduction of misunderstanding and the increasing of better citizenship.

The instances given above will prove the growing need for a closer and better understanding and Interracial Commissions affer the best plan for getting it. Most difficulties, real or imaginary, yield to intelligent study and reason. Most of the differences between the groups are due to one group not knowing the other group as it really is, but as it is supposed to be. Why can't sane and sensible representatives of each get together occasionally and talk things over. It is usually done after a roit or a clash—why not before and make the clash less likely to occur?

Race Relations—1924.

Meetings, Conferences etc.

Maryland.

INTER-RACIAL COMMISSION ON SEGREGATION

Whatever happened in the recent meeting of the Inter-Racial Commission, their carefully worded and published statement will not contribute much to a practical solution of the question of segregation here in Baltimore.

One of the objects, we believe, for which an inter-racial committee exists, is to give outstanding men and women of both races an opportunity to get together and thrash out difficult problems effecting racial contacts. To be practical and effective the conclusions of this committee should always be unmistakably clear and positive.

Besides the dominant desire of this Commission to preserve good feelings between the races, we are still in the dark as to just what they would recommend about segregation. That's the question.

Every section of the city is being organized to prevent what is termed a "Negro invasion." This phase of segregation is more insidious and dangerous than an effort to legalize it for it is being nurtured and kept alive by the worst kind of racial hatred.

On some questions there should be no compromise, and we believe the Commission missed a chance for definite good when it failed to state plainly whether it is for or against segregation.

LAW ENFORCEMENT CONGRESS ENDS

1,500 Persons of Both Races At Lyric Meeting Last Sunday

REP. KETCHAM SPEAKS

Resolutions Adopted Urging Enforcement Of All Laws

The enforcement of State and Federal laws, especially the eighteenth amendment, was the plea of speakers before more than 1,500 people of both races at the Lyric Theatre, Sunday.

The speakers included Mrs. Margaret Beck Hall of the W. C. T. U.; Representative John C. Ketchem, of Michigan; Dr. J. N. C. Coggins, and excellent music was rendered by the Sharp Street M. E. Church choir, Mr. J. Newton Hill and the A. Jack Thomas Band.

Resolutions setting forth the findings of the Congress were read by Dr. George F. Bragg, Jr., and the report of the resolution committee was read by Rev. D. G. Hill.

The resolutions set forth a strong appeal for law enforcement by state and federal officials; domestic training for the youth of the race; equal regard for all amendments to the constitution and a wider participation of Christians in the duties of citizenship.

Others on the platform were: Mr. H. S. Dulaney, Mr. Wm. F. Cochran, who fostered the meeting, together with Mrs. Hasslett, president of the 1st Department; Dr. L. W. King, of New Orleans; Geo. H. Woodson, chairman U. S. Commission to Virgin Islands; Dr. J. O. Spencer, Representative Ketcham, of Michigan; Rev. A. J. Morley, pastor of Ebenezer A. M. E. Church; Rev. J. Colbert, Rev. W. H. Dean, Rev. G. F. Bragg, Mrs. A. J Morley, Mrs. Lillian Lottier, Mrs. Melissa Minor, Mrs. Mary Daily, Mrs. Violet Hill Whyte and Miss Elsie M. Mountain, acting secretary. Dr. J. O. Spencer acted as presiding officer.

Interracial Committee Appointed in Maryland

Baltimore, Md., Sept. 19.—Among the eight unpaid state commissions authorized at the last session of the Maryland legislature was one on interracial affairs. The following personnel was announced last week by Gov. Ritchie.

Judge Charles W. Heuisler, Baltimore.
Judge Morris A. Soper, Baltimore.
John M. Seegardt, Baltimore.
Harry E. Parkhurst, Baltimore.
B. Howell Griswold, Jr., Baltimore.
Leon C. Cobiens, Baltimore.
Charles M. Cohn, Baltimore.
Ralph P. Gilmore, Overlea.
George C. Peverley, state senator Mechanicsville.
John J. Stump, Cumberland.
Mrs. Daniel Miller, Baltimore.
Mrs. George H. Van Hollen, Baltimore.
Mrs. Theodore Van Doren, Hyattsville.
The Rev. George F. Bragg, St. James Protestant Episcopal church, Baltimore
Carl J. Murphy, editor Afro-American Baltimore.
Thomas J. Calloway, Baltimore.
Truly Hatchett, Baltimore.
William L. Fitzgerald, lawyer, Baltimore.
H. M. St. Clair, Cambridge.
The Rev. A. J. Mitchell, Asbury Methodist Episcopal church, Annapolis.
Anna McMechen, Baltimore.

Race Relations - 1924
Meetings Conferences etc.

Kentucky.

Catholic Inter-Racial Society Organized

Well Known White and Colored Citizens in List of Officers.

The following interesting article is taken from last week's The Record, official Catholic publication for this diocese.

Louisville News 2-23-24

It is particularly interesting because of the fact it contains the list of officers, in which may be found the names of certain persons of both races who are well known outside Catholic circles:

BISHOP FLOERSH APPROVES CATHOLIC INTER-RACIAL SOCIETY.

Mass Meeting to be Held Feb 21

Recently several white and colored Catholics met at the invitation of the Rev. Martin Frankenbergre in the rectory of St. Augustine's Church, Thirteenth and Broadway, to consider the formation of a Catholic Racial Society for Louisville and Kentucky. Both white and Colored persons met in this conference; after exchanging views, it was decided to form the "Clover Club," and a constitution was drawn and submitted to Bishop Floersh for approval.

The object of the Club, as set out in the constitution adopted, is to "provide for the spiritual, social and corporal welfare of the colored people." The affairs of the club are managed by a Board of Directors which meets with the officers once each montht. There is in addition an Advisory Board which will meet from time to time with the officers and Board of Directors as necessary. Both white and colored Catholics are qualified for membership. The dues of the society are $2.00 a year, which entitles a member to one year membership in the PJropogation of the Faith, to one year's subscription to the magazine, Our Colored Missions, which is issued once a month, and to one year's membership in the St. Peter Clover Club.

The officers elected are Rt. Rev. Bishop Floersh, honorary president; the Rev. Cyprian Sauer, chaplain; the Rev. Martin Frankenberger, executive secretary; Mr. W. A. Link, president; Col. P. H. Callahan, vice president; Miss Marie Payne, financial secretary; Miss Nan McCue, corresponding secretary; Miss M. Lydia Johnson, treasurer; Board of Directors, Miss Margaret Boyle, Mrs. A. E. Broderick, Miss Catherine Peterworth, Miss Ruth Donnelly, Mr. Dalas Pottinger. The members of the Advisory Board will be announced later.

It was decided to have a Mass meeting to promote the interests and aims of the Club at the Knights of Columbus Hall February 21. Rt. Reverend Bishop Floersh will be present at this meeting and all Catholics, white and colored are urged to attend. The pastors of the churches will be asked to announce this meeting, which is to encourage the Catholics of the city to get together and assist in this work for the welfare of the colored people. No collection will be taken and no subscription for any purpose will be solicited.

Race Relations — 1924.
Meetings, Conferences, etc.,
Kansas.

CONFERENCE ON RACE RELATIONS A SUCCESS

As an apple tree or any other thing on earth, has its season put forth in a tangible way the result for a season of struggling, gathering the best from the soil, air, rain and sun making ready for harvest of their best; so it is with a man every season ripens his vision in a tangible evidence that is openly demonstrated and undeniable. Moses' seasons were 40 years each and Christ's was 12, 18 and 3. Our Secretary's (Capt. W. L. Hutchinson) season is two years, having such fine fellowship and support from the best people of Wichita of both races, so February 18, 1924, marked the fruit of his gathering of friends, workers, sympathizers and boosters for the GOOD WILL of this COMMUNITY in a 'Race Relation Conference, where he could tangibly see the results of his labor. Anyone can see the influence the Water Street Branch is having on the best of both races. Giving his best to the things that are best made it possible to get the best; and we were able to sit in this conference with two ripe scholars in social work in the person of Drs. Geo. W. Haynes and F. O. Nichols. whose speeches were sound, logical and democratic in scope; and will cure the ills of America, if applied as directed.

We admired the magnanimous spirit of Drs. Sanderson, Smith, MaGee, Mendenhall (sick) Mr. Hyde, the women of both races and those who exchanged pulpits last Sunday that their people might get the message of love and brotherly care for each other. In fact we can't see how Wichita could be the same after the best people in the city have laid their hearts on the Altar of Almighty God and pledged to work in harmony that this city will be a city of peace and Good Will.

Dr. Geo. W. Haynes of New York, spoke at New Hope at 11:00 o'clock, Dr. F. O. Nichols spoke at Calvary.

The first Open Meeting was at The First Baptist Church, Sunday afternoon with Dr. Ross W. Sanderson presiding. Capt. W. L. Hutcherson, Drs. Haynes and Nichols were the speakers of the occasion. The impressions were made and numbers increased.

The Open Forums began Monday morning at 10:00 o'clock at the First M. E.Church; at 1:30 Calvary Baptist and St. Paul A. M. E. Church at 8:00. These meetings were well attended and issues of vital importance to both races were frankly discussed in the most satisfactory manner and recommendations for future betterment were offered.

From this meeting, we should be able to tell whether Wichita, is moving on toward God and His righteousness or going to the devil and prejudice and discord. We should at least get our bearing, and see the fruits of the struggles of those whose hearts are right.

Race Relations - 1924.
Meetings, Conferences, etc.,

Indiana.

LOCAL RACE WOMEN SPEAK BEFORE WHITE AUDIENCE

Mrs. Frances B. Coston and Miss Mae Belcher, Speakers.

Preparatory to the observance of Inter-racial Sunday, February 10th, Mrs. Frances Berry Coston was invited to take part in a symposium for the Indianapolis Church Federation made up of all pastors of Protestant churches in this city. Mrs. Coston discussed the question, "Is Inter-racial Co-operation Feasible?" She set forth briefly that inter-racial co-operation is feasible wherever men believe in the principles laid down by Jesus Christ: wherever men and women are endowed with a sense of fair play.

The Freeman 2-16-24

Miss Belcher spoke at a joint meeting of the Central Y. W. C. A. and the Phyllis Wheatley branch Sunday afternoon, at which time she explained the inter-racial movement in America from its beginning shortly after the World War as a part of the War Work Council. She set forth many of the needs of the colored people, and showed how inter-racial good-will is an asset to both races and is the superior plan for the adjustment of the problems of Colored Americans.

Inter-Racial Committee

FRIDAY, May 16, marked a new epoch in the history of Indianapolis, when 29 residents, white and colored, gathered around the luncheon table in Room F, 2nd floor of the Y. M. C. A. on No. Illinois street, in the first session of the Indianapolis Inter-Racial Committee. The committee, normally, has 50 members, half of whom are white and half colored. Owing to the lateness of the call, not all were able to attend, Friday.

The Freeman May 24 1924

The speaker of the meeting was Dr. George Edmund Haynes, of New York, who outlined the successful work of similar organizations in other cities. Dr. Haynes spoke particularly of Chicago, Dayton, Toledo and Youngstown. Mr. Chandler Owen, editor of the Messenger, was also present.

The permanent personnel of officers was announced by Mr. Homer W. Borst, secretary of the Council of Social Agencies, and the temporary chairman, Dr. Howard E. Jensen, of Butler college. The officers are: Chairman, Dr. King, head of the State Board of Health; vice-chairman, Mr. F. B. Ransom, manager of the Mme. C. J. Walker Mfg. Co.; secretary, Mr. Lee, superintendent of Flanner House. Chairmen of sub-committees named were, Dr. Alva W. Taylor, housing; F. E. DeFrantz, executive secretary of the Senate Avenue branch, Y. M. C. A., recreation; Doctor S. A. Furniss, Health; Herman Lieber, Jeweler, Economic Justice; Dr. C. H. Winders, of the Church Federation; Law; Prof. Hayes, principal of Bookekr Washington school (Number 17), Education; Eulalia Osby Proctor, City Editor, The Freeman, Public Opinion.

Race Relations - 1924.

Meetings, Conferences, etc.,

U. of C. Students in Tour to Big Business District

The interracial discussion group of the Y. W. C. A. of the University of Chicago made a tour through the South side business and residential area of Chicago Saturday morning, visiting the Pyramid Insurance company, the Liberty Life Insurance company, the Chicago Defender, the Binga State bank, the Douglas National bank, the Overton Hygienic company, the Douglas pharmacy, the various offices and shops in the Overton building, the National University of Music and the Vincennes hotel. The Y. M. C. A., the Y. W. C. A., the Provident hospital, a number of churches, fraternity houses and other institutions were on the schedule, but were only pointed out to the observers because of the limited time for the visit.

The automobiles of Editor Robert S. Abbott, Jesse Binga, Dr. Daniel Williams, Rev. S. E. J. Watson, W. Ellis Stewart and Mr. Cyrus were used to convey the party from the university to the various places visited.

Hear Short Talk

The young ladies were received by Mrs. Jesse Binga at her South Park Ave. residence. At the florist shop of Mrs. Taylor-McKenzie they were given roses, compliments of Mr. Binga. At the Chicago Defender they were shown through the plant by Mr. Abbott, who gave an inspiring talk on the history of the institution and his career as a newspaper man. He commended the group for studying the questions concerned with interracial relations and stated that college students with open minds, sympathetic interest and scientific attitude ought to be able to contribute towards better race relations. Alexander Jackson spoke to the group on the standards by which a race is measured. As the writer or the artist is measured not by his commonplace work, but by his highest flights, his masterpiece, so a race should be judged, not by its humblest citizen, but by the group of individuals in the race who have attained something worth while. Each member of the group was given a copy of the current issue of the Chicago Defender.

At the Overton Hygienic company Mr. Overton gave a brief history of the establishment and each young lady was given a sample bottle of perfume and a box of face powder. At the University of Music the group was greeted by Miss Pauline James Lee and Miss Florence Cole Talbert. They were especially delighted with a dancing class of wee tots under the instruction of Hazel Thompson Davis.

This discussion group was organized at the university during the autumn quarter of this school session. Mrs. Wendell E. Green and Miss Dorothy Hubbard (white) were elected co-chairmen with joint responsibility. They preside alternately and sometimes jointly at the round-table meetings which are held on Wednesday afternoons at Ida Noyes hall. The other Race members of the group are the Misses Sadie Gray, Ruth Bowles, Ruth Thomas, Odell Green, Mary Jones, Alfreda Barnett, Zelma Watson, Mary Cecil Miller, Louise Barrett, Dorothy Jackson, Helen Robinson, Gwendolyn Covington and Mrs. Jeanette Jones.

The other members of the group are Miss Sevilla Millis, daughter of Prof. Millis of the department of political economy; Miss Margaret Clarke, student secretary of the Y. W. C. A.; Miss Margaret Walker, daughter of Prof. Walker of the department of theology; Miss Antoinette Forrester, president of the Y. W. C. A.; the Misses Marion Nosser, Julia Rhodus, Frances Manor, Esther Casely, Mildred Wilkerson, Helen Cain, Louise Lamphere, Edna Marlin, Mary Thomas, Ruth Pearson and Mrs. Evelyn Wilson.

Combats Prejudice

The purpose of this discussion group is to bring about better understanding, greater co-operation and a closer relationship between the two racial groups on the campus and contribute if possible towards better race relations in the city and throughout the country. The committee has studied and discussed various sections of the report of the Chicago commission on race relations, race prejudice, the educational facilities for our people in the South as compared with those in the North, and they are now beginning the study of public opinion and propaganda. The tour on Saturday was planned by the Race members of the committee under the direction of Mrs. Green as a background for this study.

Following the tour the young ladies were served tea in the home of Miss Zelma Watson, daughter of Rev. and Mrs. S. E. J. Watson.

Illinois.

BEN REITMAN FLAYS RACE ON CULTURE

Inferior to Whites Is His Idea

Under auspices of the University of Chicago Liberal club and several other kindred associated organizations a conference was held June 22 at the Joseph [illegible] Bowen Country club near Waukegan, Ill. The session had for its topic a discussion on race prejudice. Among the speakers were T. Arnold Hill of the Urban league, [illegible] Lewis of the N. A. A. C. P., P. L. Prattis of the Associated Negro Press and Dr. Reitman (white). Mr. Hill spoke from the standpoint of appreciation and depreciation of property values by the so-called "Race invasion." The open forum idea following brought out many frank expressions from the students who were in attendance at the conference, some demonstrating what they had not suspected in the fact that they carried prejudice against our people. Mr. Lewis called attention to this all too prevalent exhibition of the race prejudice element in the make-up of many people who considered themselves friends of the Race. He pointed out that only to a certain degree do these friends practice what they preach.

Dr. Reitman, who claims to be a statistician, said quite bluntly that "the Negro has developed no culture whatever;" that whatever progress he has made has been through the white man; that he has created no initiative and that the Negro is inferior to the white man; that the few years of opportunity afforded the Negro for development have not been enough to make him the equal of the white man. Dr. Reitman said he would like to join in a conference having for its object an answer to the proposition, "How do races or nations overcome prejudice against them?"

Mrs. Roberta Credit Ole took issue with Dr. Reitman's statement that our Race had made no real advancement of its own initiative, naming many successful business enterprises.

Percival Prattis discussed the press and its attitude.

As part of the program at this session Mrs. Olivia Bush Banks read original poems on the South, also selections from Paul Laurence Dunbar's writings.

The conference covered four days and was attended by university students and those interested in the active social problems of the day. Miss Mildred A. Wilkinson was responsible for the conference.

Race Relations — 1924.
Meetings, Conferences, etc.,

INTERRACIAL PROBLEM IS TOPIC OF SPEAKER TO COLLEGE GIRLS

R. B. Eleazer Says Negro Is as Jealous of Racial Integrity as White Man

The Interracial Problem was the subject of the address given in Vespers at Wesleyan Sunday night by R. B. Eleazer, of Atlanta, who for thirteen years was connected with the Board of Missions of Nashville, Tenn. Part of the time he was editor for the Missionary Voice, and for a year and a half he has been with the interracial commission.

Mr. Eleazer said that negroes are as anxious to keep the integrity of the race as the white people are. He is a Southerner and says that he feels that the question must be solved in a righteous way.

"There are three ways to deal with the question in the South," said the speaker. "Some people think that if Southerners would let it alone and would not talk about it, they would not stir it up."

Mr. Eleazer said that to let it alone is impossible, because it will not let us alone. He pointed out the question of health, that germs are no respecters of persons, and that the washerwomen carry the deadliest diseases into the best of white families. He also talked of the moral contagion, and he said that there were few negro audiences where the mixture of blood could not be seen, that if the problem is to be solved both races must be put on a plane of self respect

Force Is Useless, He Says

Mr. Eleazer said that the question will not leave us alone, especially when it comes to the modern dances, which have been reproduced from negro dances, and the jazz music taken from the lower circles.

Other people want to deal with this problem by force, according to Mr. Eleazer. They claim that the race must be kept down, but he thinks that the World War illustrates the fact that nothing final is accomplished by force. He said that the white man can keep the negro in subjection, but for every year that he is kept in subjection he becomes more explosive.

"If the interracial problem is solved," said the speaker, "Christian principles must solve it. What are Christian principles? They are the supremacy of human values. All the world's riches were nothing to Christ. Humanity was the one thing of value to Him."

The speaker asserted that we have neglected this supremacy of human values in dealing with negroes. He told of the passage in the Bible which says that he that holdeth his brother in contempt or hatred is as a murderer.

The fact that many negroes are faithful was illustrated by Mr. Eleazer when he told the story of how Livingston's body was taken across Africa by a few trusty slaves in spite of great difficulties, and shipped back to his family in England. On Livingston's tomb is seen the following inscription: "Here lies the body of Livingston, brought by faithful hands over land and sea."

Complain of Exploitation

"Negroes are trusty in war and there is not a case of disloyalty on the American record," said Mr. Eleazer. "Andrew Jackson used 2,000 negroes in the battle of New Orleans. About 400,000 were in service in the World War. The first Americans to be decorated for bravery in France were two negro soldiers."

"The negroes complain of economic exploitation," declared the speaker. "They claim that the white man has discriminated against them in education and has not given them justice before the law. A negro is guilty until he proves himself innocent. They pay taxes and yet have dark streets, no lights, and no protection."

Mr. Eleazer concluded with an appeal to the college girls to do what they could to solve the problem, to consider their servants as human beings, to study the question, and find out about their schools and churches. The negroes are struggling to accomplish something in the future and it is up to the present generation to see that they get a square deal.

Georgia.

JAN 21 1924

Monroe, Ga. News

THE RALLY HERE FRIDAY NIGHT PROMISES TO BE A MOST INTERESTING AFFAIR

The rally to be held under the auspices of the local Inter-Racial Council in Monroe at the court house next Friday evening at 7:30 o'clock, promises to be a most interesting and profitable occasion, since it shall be an agricultural program, held for the purpose of giving encouragement and help to the colored land owners and tenants of Walton county.

The principal speaker will be E. A. Williams, colored, who is connected with the State Agricultural department under Prof. Phil Campbell and stationed at Savannah. He has been here upon a number of occasions and greatly interested our people, white and colored and has done effective work in white and colored farm institutes throughout the state. A number of Monroe's most prominent white people endorse him. Besides this address there shall be some wonderful music rendered by the colored chorus of Monroe and a number of prominent white people shall be asked to have something to say.

Every landowner in the county who has negro tenants on his plantation should do all he or she can to make this meeting a source of inspiration and help to greater achievements among our colored people.

Ga
Monroe, 1924
News

TRYING TO SOLVE PROBLEM OF RACE

Attention to Situation Negroes and Whites is Growing More Effective; Migration Affects Situation.

Dr. Will W. Alexander, of Atlanta, director of the Southern Commission on Interracial Cooperation, in a recent address before the home missions council of North America, thus summarized some of the more important sociological results of the northward migration of negroes:

"The migrtions have brought the race question to the fore. In most of this discussion free admission has been made that negroes in southern communities have labored under handicaps which are unnecesary and unjust, and which justice-loving men must join in removing. Southern colleges are tacking this work as a part of their regular tasks, and about seventy Southern colleges are now giving courses in some phase of race relations. Students are keenly interested and ready to face the question with open-mindedness nd sympathy. In two of the States there is a definite effort to introduce into the grade and high schools some course that will give to white children in their early years a proper attitude to their colored fellow citizens. The migrations will make it very much easier to get school authorities to consider such projects.

"Economic leaders are alert and the outcome will undoubtedly be improved economic conditions for negroes. Federal loans on farms will hereafter be much more easily available to negroes struggling to acquire lands. The improvement of Negro schools was greater in 1923 than ever before. The lynching record for the nation was about half what it was in 1922. A movement for justice in the petty courts is led by an ex-governor. Savannah had been dominated by a ring which gave a wet and inefficient government. An independent candidate was put out by indignant citizens. Members of the local committee on interracial cooperation discovered that twenty-two hundred negroes were registered and qualified to vote. In spite of some efforts to intimidate the timid and to corrupt the unscrupulous almost a solid block of negro votes was cast for the good-government candidate. He was elected by a majority of 2,500. The most brilliant editor in one of the blackest Southern states recently said to a group of his associates: 'You know that the present political status of the negro in this States cannot continue if we continue our policy of education. We must see to it that the transition is made so as to arouse the minimum of race prejudice and bring the greatest good to all concerned.'".

Commenting on this address, the New York Christian Advocate says: "These are remarkable statements. They mean a growing recognition of both the human and the economic value of the negro in the South, and a Southern willingness to work at the perpetual problem of race adjustment in the best spirit and with realization of how profoundly the readjustment will have to be made. The North can profitably consider some things the South is doing to promote interracial appreciation and justice."

RACE RELATIONS BODY NAMES NEW OFFICERS

At a meeting of the Georgia committeee on race relations held here today, Bishop F. F. Reese, of the southern diocese of Georgia, of Savannah, was elected chairman to succeed Dr. M. Ashby Jones.

John A. Manget, well known Atlantan, was named treasurer.

Announcement was made also of the employment of Clark Foreman, of Atlanta, as executive secretary. Mr. Foreman, a nephew of Clark Howell, editor of The Constitution, is an alumnus of the University of Georgia and of Harvard.

Mr. Foreman takes the place formerly filled by Dr. T. J. Woofter, Jr., who has been assigned the wider task of promoting the study of race relations in southern colleges, it was said.

A committee was appointed to raise funds to meet a conditional gift by Julius Rosenwald, of Chicago, for the establishment of a negro department of the state welfare department. Mr. Rosenwald has offered to give $2,500 to $5,000 a year for five years, provided a like amount is made available from other sources.

The committee on woman's work, a branch of the state committee, also held a meeting under the direction of Mrs. W. A. Albright, chairman. Bylaws were adopted setting forth the objects and form of organization of the committee and reports of cooperative activities were heard from a number of communities. Mrs. A. R. Lawton, of Savannah, told of a series of such activities in Savannah, including a protective home for negro children, a kindergarten, clinics and other social work.

Mrs. W. A. Turner, of Newnan, reported that the maternity and child welfare nurse which the committee maintains in the state health department has rendered valuable service, having visited 24 counties and 630 homes and conducted 15 conferences.

Mrs. Z. I. Fitzpatrick, Mrs. Lawton and Mrs. Turner were appointed to confer with the state board of health in the effort to secure the continuance of this nurse on the staff.

The following officers were elected by the white section of the woman's committee: Chairman, Mrs. W. A. Turner, of Newnan; vice chairman, Mrs. Z. I. Fitzpatrick, of Madison; secretary treasurer, Mrs. Preston Brooks, of Athens.

Columbus Ga

FORM INTER-RACIAL COMMITTEE HERE

T. J. Woofter, Jr., of State Body Visits Columbus to Confer With White and Colored Leaders.

T. J. Woofter, Jr., secretary of the Georgia Race Relations committee was in Columbus Friday conferring with negro and white leaders with reference to the formation here of an inter-racial committee which would work for the betterment of conditions among the colored population.

The Georgia Race Relations committee was organized about three years ago with Dr. Ashby Jones, of Atlanta, as president, and during that time much has been accomplished in improving conditions in many of the cities of the state, it is stated.

Mr. Woofter held a conference with negro leaders including Dr. M. L. Taylor and Dr. Cobb, and at that conference Dr. Taylor was named to represent the negro race in the organization of the committee.

It is proposed to have this local committee made up of probably seven members, white nd colored to study and work out plans for the improvement of conditions among the colored people, and to encourage general cooperation between the two races.

Columbus will be given representation on the state committee Mr. Woofter states.

ATLANTA GA. 1928

Stinson Makes Plea For Better Relations Among Races of South

Macon, Ga., August 31.—(Special.)—Rev. Richard D. Stinson, principal of the Atlanta Normal and Industrial institute, speaking before a large audience at the Stewart chapel A. M. E. church here this morning, urged promotion of better relations between white and negro races.

"The negro race has accomplished much in many ways," he said, "especially in the south. Their church, homes, farms, and other holdings are proof of their strength, and verify the ability of the negro to maintain the respect and good will of the community in which he lives. Coming out of the conditions of slavery, our people are to be commended for helping to build up the south, and adding to the permanency of farms and plantations, cities and towns in which they reside.

"The black man is a good laborer when properly trained and treated, and if the south is to hold the negro as a laborer, an understanding must be reached whereby he will be protected and properly treated by his employer.

"The best people of both races in the south want peace, as it will mean the working of many farms now standing idle, increased production of all crops, and an improved situation for all concerned."

FEDERAL COUNCIL OF CHURCHES ATTACKS RACE ISSUE IN SOUTH

Racial Question Most Insistent Challenge to Christian Religion, Session in Atlanta is Told; War Branded as Collective Sin of Human Societv

ATLANTA, GA., Dec. 6.—War and race problems tonight were the most important subjects before the Federal Council of Churches as it brought its business sessions of the week to a close.

Dr. M. Ashby Jones, Atlanta, described the racial question as the "most insistent challenge to Christian religion" but declared "progress is being made the meeting the question of white and color races in the South.'

War was branded as the "chief collective sin of human society" in a resolution offered by Dr. Charles C Morrison, Chicago, editor of the Christian Century, asking that the council committee "on army and navy chaplains discontinue "its activity and responsibility in the appointment of chaplains in the officers' reserve corps.'

Dr. Morrison's resolution which was immediately sent to the business committee without debate also contained the following in its preamble:

"Whereas any involvement of organized religion in the system of making war and preparing for it contributes substantially to the strengthening of the war system and therefore to the increase and menace of war and

"Whereas, such involvement of the churches with war is an inherent contradiction of the church's essential genius and purpose which is to abolish all war and strife among men and to create world-wide brotherhood in the spirit of our Lord Jesus Christ, and

"Whereas, the institution of chaplaincy implicates the church officially in the war system, and

"Whereas, the chaplaincy easily lends itself to the purpose of the military system as an agency for militarizing the mind of the church and of society in general and,

"Whereas, the laudable Christian purpose of the churches to provide spiritual guidance and gospel service to the soldiers of our army and the sailors of our navy can be better realized by ministers of Christ in their capacity as ministers of Christ, without military rank or other involvement in the military system * * *

To Study Question

The resolution then made its recommendation and further added that the committee be instructed by conference with proper government officials to study the question of "taking such steps as may be necessary and effective to place the service of minister of religion to the men of both army and navy upon a non-military basis. The report of the findings, under the resolution would be reported to the council's executive committee next year.

"The next great war must be prevented before it is started," former Gov. Milliken of Maine told the delegates. "The churches are the custodians and trustees upon this earth of the only force that will prevent it by substituting love for hatred and good will for suspicion, brotherhood for bitterness, in the lives of human beings, and so in the policies of nations. How great this responsibility is not only for the spiritual welfare of humanity but for the very physical structure of civilization, it is impossible to overestimate."

The former executive declared he had "little patience with the puerile pacificist propaganda which seeks to prevent war by pledging individuals to refuse cooperation with their governments in the event of war." Such an attempt to prevent war, he continued, "is like seeking to dam Niagara by throwing pebbles on the brink of the cataract."

"The primary expression of race consciousness is that primary instinct of the individual for self-realization or self-fulfillment," said Dr. Jones. "It is revealed in the instinct of self-preservation or self-defense."

This individual experience so easily become a group experience he continued.

"We must face the fact that the superior might of one group over others often gives that group superior opportunities which have issued in superior achievements," he said. "These superior opportunities may have been land, climate and immunity from manual tasks.

"We must face the fact that these superior achievements in government and the arts of civilization must be preserved and at time defended from the weaker and more backward peoples. This may become the justification for the government of one race by another."

"This has been responsible, however, for most of the tyrannies of the world. It has almost always been too severe a test of human nature to make one group subservient to another. It seems well nigh impossible for the stronger group to govern for the welfare of the weaker group. It is too great a temptation to exploit them—keeping them weak in order that they may be used for the benefit of the strong."

Human Sympathy

The work of inter-racial committees in the south, he said, has been concerned with human sympathy and the meeting of the "best representatives of both races to discuss, not the academic question of the relation of the races, but the specific needs of the home, cases of injustice and discrimination in the courts or the business world.

"The supreme good is to be found not in any specific results," he said, "but in the spiritual atmosphere of human kindness which has been created."

Dr. John Hope, president of Morehouse College, also spoke on race relations.

At its morning session, the council adopted the report of its committee on policy. The committee recommended a larger place for women in the work of the council; constant study of the question of broader relations with the churches of other lands; greater help to evangelical churches which were devastated by the world war and financial conditions resulting therefrom; more "friendly relations and a larger fellowship" with the eastern orthodox churches, and brotherly conferences with the churches of Canada.

An amendment was passed providing for the appointment of committees, representing the Women's Boards of Foreign Missions; the Council of Women for Home Missions and the Federal Council, to study the place and scope of women's organized work in the church and the relation of such work should bear to the general agencies of the church. This move was interpreted as a step in the direction of bringing the two women's organizations within the council.

As a result of a movement started by Dr. Rhinehold Neibuhr, of Detroit, and Dr. Frank Mason North, New York, adopted another amendment to the policy report, this encouraging the council holding of a conference of representatives of the denominations within the council just previous to the next meeting of the organization in order that important issues and subject relating to its work may be discussed.

Dr. Neibuhr declared he was in favor of making the meetings of the council "more democratic," with more discussion of church and relative subjects on the floor.

American protestant churches are going to the rescue of the "hard pressed" evangelical churches of Europe, leaders of the council stated. They pointed out that already much assistance has been rendered. A special report to be submitted Monday, however, will state that in some sections the "exhaustion is so great that the survival of precious institutions till better times is hardly possible if help is not given at once. We are apparently at the acutest point of the crisis." The council will continue to work through several sources of relief, officials said.

The Application Of Christian Principles To Race Relations Is Stressed. A Vigorous Stand Taken By Representatives Of Twenty Million Protestants.

By R. B. Eleazer

ATLANTA, Ga., Dec. 22. — The Christianizing of race relations was a major topic at the Quadrennial Meeting of the Federal Council of Churches, just concluded here. That subject shared with war alone the first place in the thought and discussions of the Council, which is composed of 400 representatives of twenty-eight denominations having an aggregate membership of twenty millions. Two entire sessions were given over wholly to the question of race relations, while incidentally the subject was constantly coming forward throughout the entire week of the meeting.

The Council Commission on the Church and Race Relations, through its secretary, Dr. Geo. E. Haynes, pointed out many favorable indications, notably the decrease of 75 per cent in lynchings in the last two years. The campaign against this crime is to be pressed with unremitting vigor said Dr. Haynes.

The Commission has assisted in setting up in seventeen Northern cities local interracial committees to work along the same lines as those organized in the South by the Commission on Interracial Cooperation, with which the Federal Council body is affiliated. These seventeen cities are Brooklyn, Buffalo, Chicago, Cincinnati, Cleveland, Dayton, Gary, Hartford, Indianapolis, Kansas City, Minneapolis, Milwaukee, Philadelphia, St. Louis, Toledo, Wichita and Youngtown.

"The most outstanding achievement," concluded the report, "is the fact that the organized Protestant Churches of America have assumed seriously and aggressively the task of marshalling the forces of conscience, intelligence and conviction to attack the hoary evils of this situation and to press Christian ideals of brotherhood upon public opinion and interracial contacts in America. There has been a tremendous response of approval from the public, and there has come a new consciousness of power and reality of practical religion to the churches and church leaders themselves."

A number of powerful appeals for the application of Christian principles to race relations were made from the platform, the chief speakers being Dr. M. Ashby Jones, Chairman of the Commission on Interracial Cooperation, Bishop F. F. Reese, President of John Hope of Morehouse College, Bishop Geo. C. Clements and Dr. E. T. Johnson. The Council adopted a vigorous paper on this subject, setting forth its principles and outlining policies for the next four years. This will be given to the press at an early date.

Among the delegates attending the meeting were representatives of a number of colored denominations having membership in the Council, among these bodies being the Northern Baptist Convention, the C. M. E., A. M. E., and A. M. E. Zion Churches.

Race Relations—1924.

Meetings, Conferences, etc.,

Georgia.

FEB 15 1924

Noted Negro Educator to Speak Here—

Dr. R. Alonzo Scott will speak here at the court house Monday and Tuesday evenings of next week. He calls himself the ex-slave poet, singer, orator and humorist and will discuss the racial problem, giving some very interesting and sensible suggestions reanecdotes as well a solid and subject should be approached especially by the negroes.

"Beter Inter Racial Understanding" in Scott's theme and he arrived at his subject by a series of interesting anecdotes as well a solid and substantial reasoning. He will from the negro point of view tell why the best white people of the South are the negroes real friends and will show how the South is the best place for the negro race.

He has appeared in Cairo and the negroes listened with marked attention to this prominent member of their race and his talk was also very interesting to the white people of the city.

CHURCHMEN STUDY INTER-RACIAL WORK

A group of northern Congregational churchmen arrived in Atlanta Wednesday night to study the work of the local commission on interracial cooperation. Only a few hours were spent here.

In the party were Dr. Rockwell H. Potter, of Hartford, Conn., moderator of the Congregational National council; Dr. William Horace Day, of Bridgeport, Conn., president of the American Missionary association; Dr. George L. Cady, of Boston, secretary of the association; Rev. H. S. Leiper, of New York, associate secretary of the foreign missions committee; Rev. Quincey Blakely, of Farmington, Conn., and Rev. James E. Halliday, of Binghampton, N. Y.

Members of the Atlanta commission on inter-racial conditions received the party in the offices of the commission, and general discussion of principles, methods and plans of the work followed.

The party left Thursday morning for other points in the south.

WAR IS INDICTED BY CONFERENCE OF CHURCHES

Federal Council Adopts Program for Friendly Relations and Larger Fellowship.

RACE QUESTION DISCUSSED

Dr. Jones and Dr. Hope See Better Outlook—Great Auditorium Meeting Sunday.

With an indictment of war, adoption of a program of world work that looks to "friendly relations and larger fellowship" between churches of America and those of the rest of the world, and a pledge of co-operation in common work for humanity, the Federal Council of Churches, representing 28 Protestant denominations with a membership of nearly 40,000,000, completed the first four days of their week's quadrennial session at the Central Presbyterian Church Saturday evening.

The session, attended by more than 500 delegates, including many of the most powerful pulpit figures in America, will continue through Tuesday. William Jennings Bryan will speak Monday morning on "The Church and World Peace."

AUDITORIUM MEETING.

A public meeting in the Auditorium, to be addressed by Dr. Robert E. Speer, of New York, retiring president of the council, and one of the outstanding church figures of America, on "Christ, the One Hope of the World," will be held Sunday afternoon at 3:30 o'clock. Dr. Speer is secretary of the Board of Foreign Missions of the Presbyterian Church.

Rev. S. Parkes Cadman, pastor of the Central Congregational Church of Brooklyn, and new president of the council, will preach at the Central Presbyterian Church at 10:30 o'clock Sunday morning, and other distinguished preachers among the delegates will preach in most local pulpits Sunday evening.

The session Saturday evening was marked by addresses by the Rev M. Ashby Jones, pastor of the Ponce de Leon Baptist Church of Atlanta, and Dr. John Hope, president of Morehouse College, of Atlanta, on the subject: "Christianizing Our Race Relations."

"Race problems offer the most insistent challenge to the Christian religion," said Dr. Jones. "It only can solve them. Progress is being made in meeting the question of the white and colored races in the South.

DUTY OF SUPERIOR.

"We must face the fact that the superior might of one group over others often gives that group superior opportunities, which have issued in superior achievements. We must also face the fact that these superior achievements in government and the arts of civilization must be preserved, and at the same time defended from the weaker people.

"This has been responsible, however, for most of the tyrannies of the world. It has almost always been too severe a test of human nature to make one group subservient to another. It seems well-nigh impossible for the stronger group to govern for the welfare of the weaker group—it is too great a temptation to exploit them. Out of this condition have come all the wretched forms of slavery in the world, and the false and deadening idea of aristocracy.

"The most deadly and unjust inference, however, from the assumption of the superiroity of one race over another, is that any member of the so-called superior race is superior to any member of the so-called inferior race. This is to be guilty of the gravest of all injustices, to judge a man by his birth rather than by his individual accomplishments.

DIFFERENCES IN MEN.

"We must recognize the countless differences in men—in heredity, tradition, and environment. We must recognize the difference in attainment and achievement which differentiate progressive from backward people. But fundamentally there must be faith in the potential value of a man. Our allegiance to the Christ does place the responsibility upon us to grant to each man his inalienable right to a fair chance to develop into his best."

Dr. Jones explained the work of the inter-racial commission as developed in the South, as not concerned with academic questions of the relation of the races, but with cases of individual experience.

"They take up the specific needs of the home," he said. "Specific cases of injustice and discrimination in the courts or in the business world are brought before them for adjustment. Questions of better facilities for recreation, and all those problems, which make for a fuller and richer human life, come into the consideration of this comrade council. But the supreme good is to be found, not in any specific results, but in the spiritual atmosphere of human kindness which has been created."

Dr. Hope and the Rev. E. P. Johnson, of the Atlanta interracial commission, pleaded for better understanding between the white and negro races and for relations based on Christian principles. The choir of the Bethel A. M. E. Church sang a group of negro spirituals, this incident being one of the great experiences of the meeting.

The council adopted Saturday a statement of policy for the next four years, embracing efforts to solve the common problems of churches that exist as the problem of all religion irrespective of doctrine. This statement was the report of the council's committee on policy, as presented to the body Saturday morning by the Rev. Robert E. Speer, chairman of the committee. It presented as the basis for the program proposed the following conclusion:

"It seems clear that there are certain distinct fields of the churches' responsibility in which there is a greater readiness and desire for co-operation because in these fields as it is obvious that no one denomination can act for all or can ever act effectively for itself without associated action by others. Among these fields of action, for example, are: (a) the relation of the churches to great issues of social welfare, like the temperance question, prohibition and respect for law; (b) the problems of war, disarmament and peace; (c) the problems of race and race relations; (d) works of mercy and relief."

Indicative of the solidarity of thought that has developed within the council was the fact that, with all the denominations involved in its work and the possible diversity of opinion and thought, the policy as drafted by the committee was adopted with only minor suggested changes, one involving a means of associating representatives of church women's organizations more closely with church work and another proposal to consider a congress of the organization for free discussion of problems, rather than an administrative meeting like the present.

CHIEF FEATURES.

The principal features of the policy were:

1. Continued and enlarged emphasis on the common and fundamental duty of direct evangelism.

2. Provision for more immediate and adequate effort by churches in great human emergencies and need of relief.

3. Undiminished effort to set forth the Christian view of such questions of social, economic and international relationship as demand consideration by the Christian Church.

4. Expansion of the work of the council in the co-operative study and investigation of such conditions as concern the church.

5. Consideration of the right relationship between the American evangelical church and the rising churches of Asia and Latin America, the evangelical churches of Europe and also the Eastern churches.

6. Conferences with the churches of Canada toward relations with churches of the United States through the Federal Council.

7. Co-ordination of effort in the matter of rural problems of the churches.

8. An adequate study of the place of women in the work of the council, with larger representation of women in the council.

QUESTION OF CHAPLAINS.

Upon adoption of the policy, Charles Clayton Morrison, editor of The Christian Century, of Chicago, presented resolutions providing that the council's commission on Army and Navy chaplains be instructed to cease designation of chaplains for the Officers' Reserve Corps, and that a plan be developed to place the service of ministers to Army and Navy men on a non-military basis.

The resolutions, referred to the business committee, were presented in the form of a protest against war as an institution of evil, and against the church's part in a militaristic program as implied by the service of clergymen as chaplains.

WHAT CHURCHES DESIRE.

A preliminary to consideration of the statement of policy was a symposium on the question: "What the Churches Desire the Federal Council to Be and Do During the Coming Quadrennium?"

Carl E. Milliken, former Governor of Maine, was the first speaker. He said the time has come for a great revival of religion, then discussed the matter of prevention of war, saying:

"I have little patience with the pacifist propaganda which seeks to prevent war by pledging individuals to refuse co-operation with their governments in the event of war. The next great war must be stopped before it is started. The churches are custodians and trustees upon this earth of the only force that will prevent it by substituting love for hatred, good-will for suspicion, brotherhood for bitterness, in the lives of human beings and so in the policies of nations."

Another speaker was the Rev. Thornton Whaling, of Louisville, Ky., former moderator of the Presbyterian Church. He said churches should realize that their mission is spiritual, and that social reforms and political regeneration are secondary, being the result of spiritual development.

The Rev. Rockwell H. Potter, of Hartford, Conn., moderator of the National Council of Congregational Churches, spoke along the same lines, urging unity of action.

"We must become conscious of our fellowship in the heritage of faith and the Federal Council must help us to gain this consciousness and then become the means of expression of it to ourselves and to the world."

BISHOP GAINES SPEAKS.

Bishop Gaines, of the A. M. E. Church, spoke of needed work to-

Lord Mayor of London. These tokens are books of post card drawing by Japanese Sunday school children.

ECONOMIC DANGERS.

Danger of the destruction of many of the evangelical churches and religious institutions of Europe because of economic conditions, and need of rescue work by American Mrs. John Ferguson, president of Japanese Sunday school children for earthquake relief, as delivered by the Rev. Dr. K. Tsunashima, of Tokio, Japan, said, are millions of Japanese Similar tokens of good will and gratitude, behind which, Dr. Tsunashima said, are millions of Japanese children.

Race Relations—1924.
Meetings, Conferences, etc.,

Georgia.

FEB 15 1924

Noted Negro Educator to Speak Here—

Dr. R. Alonzo Scott will speak here at the court house Monday and Tuesday evenings of next week. He calls himself the ex-slave poet, singer, orator and humorist and will discuss the racial problem, giving some very interesting and sensible suggestions re- anecdotes as well a solid and subject should be approached especially by the negroes.

"Beter Inter Racial Understanding" in Scott's theme and he arrived at his subject by a series of interesting anecdotes as well a solid and sunstantial reasoning. He will from the negro point of view tell why the best white people of the South are the negroes real friends and will show how the South is the best place for the negro race.

He has appeared in Cairo and the negroes listened with marked attention to this prominent member of their race and his talk was also very interesting to the white people of the city.

CHURCHMEN STUDY INTER-RACIAL WORK

A group of northern Congregational churchmen arrived in Atlanta Wednesday night to study the work of the local commission on inter-racial cooperation. Only a few hours were spent here.

In the party were Dr. Rockwell H. Potter, of Hartford, Conn., moderator of the Congregational National council; Dr. William Horace Day, of Bridgeport, Conn., president of the American Missionary association; Dr. George L. Cady, of Boston, secretary of the association; Rev. H. S. Leiper, of New York, associate secretary of the foreign missions committee; Rev. Quincy Ewing, of Farmington, Conn., and Rev. James E. Halliday, of Binghampton, N. Y.

Members of the Atlanta commission on inter-racial conditions received the party in the offices of the commission, and general discussion of principles, methods and plans of the work followed.

The party left Thursday morning for other points in the south.

WAR IS INDICTED BY CONFERENCE OF CHURCHES

Federal Council Adopts Program for Friendly Relations and Larger Fellowship.

RACE QUESTION DISCUSSED

Dr. Jones and Dr. Hope See Better Outlook—Great Auditorium Meeting Sunday.

With an indictment of war, adoption of a program of world work that looks to "friendly relations and larger fellowship" between churches of America and those of the rest of the world, and a pledge of co-operation in common work for humanity, the Federal Council of Churches, representing 28 Protestant denominations with a membership of nearly 40,000,000, completed the first four days of their week's quadrennial session at the Central Presbyterian Church Saturday evening.

The session, attended by more than 500 delegates, including many of the most powerful pulpit figures in America, will continue through Tuesday. William Jennings Bryan will speak Monday morning on "The Church and World Peace."

AUDITORIUM MEETING.

A public meeting in the Auditorium, to be addressed by Dr. Robert E. Speer, of New York, retiring president of the council, and one of the outstanding church figures of America, on "Christ, the One Hope of the World," will be held Sunday afternoon at 3:30 o'clock. Dr. Speer is secretary of the Board of Foreign Missions of the Presbyterian Church.

Rev. S. Parkes Cadman, pastor of the Central Congregational Church of Brooklyn, and new president of the council, will preach at the Central Presbyterian Church at 10:30 o'clock Sunday morning, and other distinguished preachers among the delegates will preach in most local pulpits Sunday evening.

The session Saturday evening was marked by addresses by the Rev. M. Ashby Jones, pastor of the Ponce de Leon Baptist Church of Atlanta, and Dr. John Hope, president of Morehouse College, of Atlanta, on the subject: "Christianizing Our Race Relations."

"Race problems offer the most insistent challenge to the Christian religion," said Dr. Jones. "It only can solve them. Progress is being made in meeting the question of the white and colored races in the South.

DUTY OF SUPERIOR.

"We must face the fact that the superior might of one group over others often gives that group superior opportunities, which have issued in superior achievements. We must also face the fact that these superior achievements in government and the arts of civilization must be preserved, and at the same time defended from the weaker people.

"This has been responsible, however, for most of the tyrannies of the world. It has almost always been too severe a test of human nature to make one group subservient to another. It seems well-nigh impossible for the stronger group to govern for the welfare of the weaker group—it is too great a temptation to exploit them. Out of this condition have come all the wretched forms of slavery in the world, and the false and deadening idea of aristocracy.

"The most deadly and unjust inference, however, from the assumption of the superiroity of one race over another, is that any member of the so-called superior race is superior to any member of the so-called inferior race. This is to be guilty of the gravest of all injustices, to judge a man by his birth rather than by his individual accomplishments.

DIFFERENCES IN MEN.

"We must recognize the countless differences in men—in heredity, tradition, and environment. We must recognize the difference in attainment and achievement which differentiate progressive from backward people. But fundamentally there must be faith in the potential value of a man. Our allegiance to the Christ does place the responsibility upon us to grant to each man his inalienable right to a fair chance to develop into his best."

Dr. Jones explained the work of the inter-racial commission as developed in the South, as not concerned with academic questions of the relation of the races, but with cases of individual experience.

"They take up the specific needs of the home," he said. "Specific cases of injustice and discrimination in the courts or in the business world are brought before them for adjustment. Questions of better facilities for recreation, and all those problems, which make for a fuller and richer human life, come into the consideration of this commission. But the supreme good is to be found, not in any specific results, but in the spiritual atmosphere of human kindness which has been created."

Dr. Hope and the Rev. E. P. Johnson, of the Atlanta interracial commission, pleaded for better understanding between the white and negro races and for relations based on Christian principles. The choir of the Bethel A. M. E. Church sang a group of negro spirituals, this incident being one of the great experiences of the meeting.

The council adopted Saturday a statement of policy for the next four years, embracing efforts to solve the common problems of churches that exist as the problem of all religion irrespective of doctrine. This statement was the report of the council's committee on policy, as presented to the body Saturday morning by the Rev. Robert E. Speer, chairman of the committee. It presented as the basis for the program proposed the following conclusion:

"It seems clear that there are certain distinct fields of the churches' responsibility in which there is a greater readiness and desire for co-operation because in these fields as it is obvious that no one denomination can act for all or can ever act effectively for itself without associated action by others. Among these fields of action, for example, are: (a) the relation of the churches to great issues of social welfare, like the temperance question, prohibition and respect for law; (b) the problems of war, disarmament and peace; (c) the problems of race and race relations; (d) works of mercy and relief."

Indicative of the solidarity of thought that has developed within the council was the fact that, with all the denominations involved in its work and the possible diversity of opinion and thought, the policy as drafted by the committee was adopted with only minor suggested changes, one involving a means of associating representatives of church women's organizations more closely with church work and another proposal to consider a congress of the organization for free discussion of problems, rather than an administrative meeting like the present.

CHIEF FEATURES.

The principal features of the policy were:

1. Continued and enlarged emphasis on the common and fundamental duty of direct evangelism.

2. Provision for more immediate and adequate effort by churches in great human emergencies and need of relief.

3. Undiminished effort to set forth the Christian view of such questions of social, economic and international relationship as demand consideration by the Christian Church.

4. Expansion of the work of the council in the co-operative study and investigation of such conditions as concern the church.

5. Consideration of the right relationship between the American evangelical church and the rising churches of Asia and Latin America, the evangelical churches of Europe and also the Eastern churches.

6. Conferences with the churches of Canada toward relations with churches of the United States through the Federal Council.

7. Co-ordination of effort in the matter of rural problems of the churches.

8. An adequate study of the place of women in the work of the council, with larger representation of women in the council.

QUESTION OF CHAPLAINS.

Upon adoption of the policy, Charles Clayton Morrison, editor of The Christian Century, of Chicago, presented resolutions providing that the council's commission on Army and Navy chaplains be instructed to cease designation of chaplains for the Officers' Reserve Corps, and that a plan be developed to place the service of ministers to Army and Navy men on a non-military basis.

The resolutions, referred to the business committee, were presented in the form of a protest against war as an institution of evil, and against the church's part in a militaristic program as implied by the service of clergymen as chaplains.

WHAT CHURCHES DESIRE.

A preliminary to consideration of the statement of policy was a symposium on the question: "What the Churches Desire the Federal Council to Be and Do During the Coming Quadrennium?"

Carl E. Milliken, former Governor of Maine, was the first speaker. He said the time has come for a great revival of religion, then discussed the matter of prevention of war, saying:

"I have little patience with the pacifist propaganda which seeks to prevent war by pledging individuals to refuse co-operation with their governments in the event of war. The next great war must be stopped before it is started. The churches are custodians and trustees upon this earth of the only force that will prevent it by substituting love for hatred, good-will for suspicion, brotherhood for bitterness, in the lives of human beings and so in the policies of nations."

Another speaker was the Rev. Thornton Whaling, of Louisville, Ky., former moderator of the Presbyterian Church. He said churches should realize that their mission is spiritual, and that social reforms and political regeneration are secondary, being the result of spiritual development.

The Rev. Rockwell H. Potter, of Hartford, Conn., moderator of the National Council of Congregational Churches, spoke along the same lines, urging unity of action.

"We must become conscious of our fellowship in the heritage of faith and the Federal Council must help us to gain this consciousness and then become the means of expression of it to ourselves and to the world."

BISHOP GAINES SPEAKS.

Bishop Gaines, of the A. M. E. Church, spoke of needed work to-

Sunday American 2-23-24

Danger of the destruction of many Lord Mayor of London. These to- Sunday school children for post card books of Japanese Sunday school earthquake relief, as delivered by the drawing by Japanese children. Dr. K. Tsunashima, of Tokio, Japanese Similar tokens of good will and gratitude, behind which, Dr. Tsunashima said, are millions of Japanese will be presented to Mrs. Calvin Coolidge, Judge A. Barton Hepburn, of the American Red Cross, and Mrs. John Ferguson, president of the Council of Women for Home Missions, of New York, spoke in the interest of the need of rescue work by American moral condition of inhabitants of the United States, where, he said, symposium, asking for recognition of citizenship status, and the uniform laxity of rum manufacture, and not merely as members of church societies." Most of the inhabitants are negroes, and the

ECONOMIC DANGERS.

Danger of the destruction of many churches of Asia and Latin America, the evangelical churches of Europe and also the Eastern churches. These to- Sunday school children for post card books of Japanese Sunday school earthquake relief, as delivered by the drawing by Japanese children. Dr. K. Tsunashima, of Tokio, Japanese Similar tokens of good will and gratitude, behind which, Dr. Tsunashima said, are millions of Japanese will be presented to Mrs. Calvin Coolidge, Judge A. Barton Hepburn, of the American Red Cross, and Mrs. John Ferguson, president of the Council of Women for Home Missions, of New York, spoke in the interest of the need of rescue work by American moral condition of inhabitants of the United States, where, he said, symposium, asking for recognition of citizenship status, and the uniform laxity of rum manufacture, and not merely as members of church societies." Most of the inhabitants are negroes, and the

Protestant churches, was sounded Saturday evening by reports of the council's commission on relations with religious bodies in Europe.

These reports indicated great suffering among the churches of Europe, with many of the clergy and their families and assistants undergoing great hardships by lack of funds, hospitals, orphanages, homes for the aged, and institutions of all kinds being closed.

"A situation has been revealed so threatening, involving the decline of Protestantism in many parts of Europe and in some places its actual extinction, that some organization to cope with it was seen to be the imperative need," said the report. "Protestant institutions have reached the point of exhaustion and have been closed by scores. At a moment when in the remaking of a shaken civilization spiritual leadership has been peculiarly needed, the churches, impoverished and weakened, have gone backward."

Work of the Central Bureau for Relief of the Evangelical Churches of Europe, formed by the Church Federation of Switzerland and constituting the first organization for uniting Protestant churches of the continent in action in 400 years, was described. The Rev. Adolf Keller, of Zurich, Switzerland, secretary of the bureau, will speak to the council Monday afternoon on the "Crisis in European Protestantism."

Race Relations—1924. General.

Meetings, Conferences, etc.

RACE RELATION DAY.

Since its earliest beginnings the Colored Methodist Episcopal Church has had the deepest interest of our denomination, and its useful history through these nearly fifty years has been gratifying to us. With our assistance, they have established and are now conducting fourteen schools. From these institutions have gone out educated Negroes who have proved themselves the most useful and honorable of their race. Paine, Lane, Mississippi Industrial, Miles Memorial, and Texas are among the best of their schools. The Arkansas-Haygood at Pine Bluff, Ark., and the Oklahoma Normal and Industrial Institution at Boley have had a briefer history.

The Arkansas and Oklahoma Conferences of our Church at their last sessions, desiring to assist these last-named schools, passed the following resolution: "That our pastors urge the Churches to raise a free-will offering on Race Relation Day to assist in maintaining the Oklahoma Industrial School at Boley, Okla., and that the money be sent to Rev. C. C. Neal, the President."

Attention is here directed to Race Relation Day, February 10, in order that general attention may be given it. The proper cultivation of race understanding is essential to the mutual benefits which the races should enjoy. There are about one hundred million white people in the United States and something over ten million colored people. The two races must learn how to improve their relations.

—Christian Advocate, Nashville.

Let every pastor in our Church, East, West, North and South begin at once to make this day count for better things for our people. In the South the C. M. E. Church and the M. E. Church, South are the "keys" to the situation. If our pastors will send to this office they can get a suggested program as provided by the Commission on Race Relations. They are free but please send postage. Get busy pastors and make it red-letter day in your community. Get acquainted with the best of the white race and let them see the best in us. Let our Methodism lead the way for better days between the races. *Remember the day, February* 10.

Durham N.C. Herald JAN 14 1924

RACE RELATIONS SUNDAY TO BE OBSERVED ON FEBRUARY 10

There are today about 100,000,000 white citizens and ten and one-half million colored citizens in the United States who live in the same cities, towns and rural districts of about 28 states. People, white and negro, are gradually moving from the rural districts toward the towns and cities. Between 1910 and 1920 an average of more than 35,000 negroes per year settled in the North and west.

Because of the movements of people, white and negro, the crowding of negroes into congested industrial towns and cities and their restlessness since the World war there has been a great deal of misunderstanding and some ill-feeling it is said.

All this comes as a challenge to the churches to promote the ideals of brotherhood, mutual understanding, goodwill and the methods of interracial cooperation. The churches and allied organizations are the great outstanding organs for the development of goodwill understanding and interracial cooperation in the spirit of brotherhood.

Because of these interests and of the fact that many church agencies used a Sunday about this time of the year to emphasize their home mission activities, the federal council of churches called for and promoted race relations Sunday in 1923, and now urges this second annual observance on February 10, 1924. Following out this suggestion the committee on colored work of the local Y. W. C. A., of which Mrs. B. U. Brooks is chairman, is planning, to observe race relations Sunday on February 10th with a special vesper service at the Y. W. C. A. to which representatives from both the white and colored races will be invited.

Race Relations - 1924.

Meetings, Congerences, etc.,

Arkansas.

LITTLE ROCK ARK. GAZETTE
AUGUST 2, 1924

NEGROES QUICKLY REPUDIATE THREAT

Leaders Condemn Writer, and Deplore Any Move Toyard Racial Antagonism.

H 4... 04

Following promptly upon the publication yesterday of a "threat" to burn down Little Rock because of the arrest of several negroes by local officers trying to capture the slayer of Motor Patrolman Harvey Biggs last Sunday night, the Little Rock Colored Chamber of Commerce met in special session last night, and adopted resolutions condemning the anonymous author of the threat, and repudiaitng every suggestion of violence contained in it.

Members of the organization, including leading negro business men of the city, made talks regretting the writing and the publication of the note, and the possibility that irresponsible members of either race might see in it a lessening of the harmony in which white and negro residents of Little Rock have lived for many years. One of the chief aims of the chamber, it was declared, has been to promote cordiality and good understanding between the races, and members were asked to reaffirm at every opportunity the statements embodied in last night's resolutions, which included the following:

"First, that we stand first and foremost with the best white people of this community, for law enforcement and for peace and good will between the races;

Second, that we deplore the killing of a peace officer by a negro last Sunday night, and are glad to note that the negro was not a member of this community.

"We do not believe that any responsible negro resident of this community condones this act or any other act of lawlessness, and we are opposed to any violence or to racial antagonism of any nature."

Race Relations — 1924.
Meetings, Conferences, etc.,

Alabama.

BIRMINGHAM AGE-HERALD
JANUARY 27, 1924

WHAT NEGROES ARE DOING

BY OSCAR W. ADAMS

That the farm is a good place where one can earn a despectable and profitable livelihood is demonstrated in the efforts and achievements of Riley Rogers, who has made marked success on his Kansas state farm. Handicapped by being a negro and by lack of education, Rogers found himself at 35 with a family and no prospects of advancement. He is now 60. He owns just 12 acres of land, but his income is $6,000 a year, $500 an acre. His four sons and two daughters are graduates of the Kansas State University.

Opportunity never knocked at his door; Rogers had to go find it. He tells how selling to suit his market, as well as producing to suit his soil, brought success.

There is no question sufficient for debate on the thought that too many of our race members are crowding into unfamiliar city life and leaving the lands, where their ability is best suited, to go to waste, and this movement is decreasing race value in character, health and material substances. Opportunities with a common-sense brain operating on the farms, are better for our people, and they should be encouraged to develop the soil more with a thought of a greater profit, rather than to be persuaded to the frolics, gaiety and destruction of city life. We are reproducing the Rogers sayings for the inspiration and information it may give to the many readers of this column and especially to that progressive minded and purposeful-hearted negro of the South. Here is what the Kansas farmer says:

Farms 12 Acres.

"Twelve acres may not seem much of a farm for Kansas, but that much land has done pretty well for me. The cash receipts from it last year were slightly more than $6,000. It has not only supported a large family and provided for my old age, but has also provided a university education for my six children.

"For 20 years before coming here I worked for railroads, beginning when 15 as a messenger boy. During all those years I saved no money, nor did it seem that as a railway employe I ever would, in order to better my position I needed a union card. Negroes, however, were ineligible. Consequently, I decided to get into business for myself. I saw a good many vacant lots around Lawrence, and it occurred to me that I could farm them. I went at it. That was 25 years ago.

"What success I have had has been fraught with a lot of hard work. I think, however, it is due as much to the attention I have given to selling my produce as to growing it.

"When I began here, besides having no money and very little education, I knew absolutely nothing about truck gardening. Hoping to get some suggestions, I went to see some of the local men in the business. But from them I got a cold shoulder; they didn't want another man sharing their trade. They couldn't prevent me from seeing their mistakes, however, and I went ahead determined to profit by them and by experience.

Profited By Experience.

"Now, while I had very little schooling, a good deal of my railway experience was in offices, and this led me to pay more attention to the business side of gardening than the other fellows were doing. I soon saw, for example, that they were not catering to their market as they should in order to get the best results. They weren't supplying their customers with the right stuff, in the right quantities, at the right time. As a result, the merchants would buy part of their stuff from out-of-town growers, after which the local gardeners would have difficulty in recovering their trade.

"My aim is to supply everything the truck market demands, even if I lose money on some of my products. The return for the sweet corn and cauliflower that I raise, for example, is less than the cost of production. Irish potatoes also give me little profit, though I raise a few for the very early market. But I supply these products because they help me to maintain my trade. I have found that if I can supply all the garden truck a merchant needs he will continue to buy of me, and of nobody else, year after year.

"Cabbage, tomatoes and cucumbers are my specialties. Early cabbage is the best money-maker of all, and this is mainly because I get it on the market very early, usually before any is shipped in. Next to cabbage, my most profitable crop is early tomatoes.

Sells Product Locally.

"Practically all of my stuff is sold to the local stores, to which I make daily deliveries. I have never made any effort to develop a retail trade. Probably that could be made into a considerable business of itself, if I had the time to devote to it. As it is, I am often kept busy evenings and holidays waiting on people who drive out her for fresh vegetables.

"The lots on which I began comprise about six acres. For several years I rented the land, and then bought it; the rest of my land, which was purchased later, is a separate piece just out of town. The buildings on the original place were poor, but I did not let that fact bother me. I knew that whatever success I had would depend on other things than the quality of the house and barn. About four and one-half acres are watered by an irrigation system. For lack of funds I was a long time getting this. With it I can raise two to four crops a year on the same ground. It helps me to have a continuous flow of products to my market. From this land I obtain considerably more than from my other eight acres. Last year its products brought $1,500, or $1,000 an acre.

"Of all that the little place has done for me and my family I think I most appreciate the fact that my children have been educated. I have four boys and two girls, and all have been graduated from the University of Kansas. One of the boys is now a practicing physician, while another is a pharmacist. Sumner, the youngest, is working into the business here with me, and will carry on what I have started."

* * *

To Erect New Church.

The members and friends of St. John A. M. E. Church will enter the first story of their new church building the first Sunday, Feb. 3. Services all day. Program to be announced later.

Sacrament of the Lord's Supper early evening, between 6 and 7 o'clock. All members are urged to come to Old St. John next Sunday, Jan. 27, to witness the last preaching service in the old church. Dr. T. W. Coffee, who was the pastoral builder of St. John Church nearly 40 years ago, and preached the first sermon in it, will preach the last sermon in St. John next Sunday morning.

All members and friends who wish to do so will make short talks at night, beginning at 6:30. They will begin moving the furniture to the new church next Monday morning, Jan. 27. The regular church boards, with their presidents, will make their last report at Old St. John next Sunday. This special report will be for missionary purposes.

* * *

Old Custom Handed Down.

Pilgrimages to the shrines of the great is a custom handed down to present generations from ancient times. The Mohammedans, in their annual pilgrimage to Mecca perhaps reach the highest development of this worthy custom. In the old world, there are hundreds and hundreds of historical places made sacred by the work of mankind. From the holy sepulcher to the home of Shakespeare; from the valley of the kings in Egypt to the abundance of historical spots in glorious France, thousands and tens of thousands of people journey from all parts of the earth from the beginning of civilization.

Here in America the custom has not been so pronounced, speaking en masse. This country has been so busy developing resources into dollars that sentiment has been compelled to play second fiddle. But the day has arrived when America is waking up to the duty and value of homage. Mt. Vernon, the final resting place of George Washington, has long since been a center of pilgrimages; and so has Springfield, Ill., the burial place of Abraham Lincoln; and Riverside Drive, New York, where all that is mortal of U. S. Grant remains; and the little cemetery in Oyster Bay to which thousands of people journey each year to pay silent respect to the memory of Theodore Roosevelt.

Colored America Awakened.

Colored America is awakened to the duty and value of remembrance. This fact has been demonstrated in the last few years in a manner that has given great inspiration to those who are seeking to be of service to the people.

In the Spring of 1920 this writer, with a group of 26 business men from Kansas City, headed by Prof. J. R. E. Lee, then principal of Lincoln High School, now field secretary of the National Urban League, was at Tuskegee Institute. In the course of a tour of Southern cities. One of the first thoughts was a tribute to Booker T. Washington. The request was made to Dr. Moton that our party be permitted to place a wreath on the grave of Dr. Washington. Dr. Moton readily consented, was deeply moved by the idea, and stated that it was the first request from a group of our own people; that certain foreign visitors some time before had thus honored the great educator. The finest wreath procurable was selected. Just as the sun was setting, one of the most impressive events ever witnessed was carried out, joined in by Dr. Moton, the faculty, choir, visitors and students. "Swing Low Sweet Chariot," and "Couldn't Hear Nobody Pray," favorite selections of Dr. Washington, sung by the institute choir, filled the air with solemnity and inspiration.

For years, unsuccessful efforts were made to pay off a mortgage on the home of Frederick Douglass in Anacostia, District of Columbia, that it might become a shrine for colored America. Finally the National Association of Colored Women, under the magnetic direction of the late Mary B. Talbert, accomplished the deed, and in August, 1922, when the home was formally dedicated, the greatest pilgrimage of colored Americans ever witnessed took place. The celebration of the birthday of Frederick Douglass Feb. 14, has long since been an annual event in many sections of the country. Coming as it does, so close to the birthday of Abraham Lincoln, Feb. 12, in many places the celebrations have been joined together. Cedar Hill, the Douglass home, is today one of the most celebrated shrines, and thousands visit the place each year. It will become greater as the years go by.

Dunbar And Colonel Young.

For what Paul Laurence Dunbar has done in lifting colored America into literary recognition, it has been a national shame by the manner his burial place and home in Dayton, O., has been neglected. It is a fine tribute to the sense of eternal fitness to know that the Alpha Phi Alpha college fraternity not only made a pilgrimage to Dayton from Columbus in December, following their annual conclave, but has agreed to assume obligations of financial adjustment for the poet's aged mother, that will more nearly place the Dunbar home in the realm which it has long since merited.

Finally, Col. Charles Young, "The Uncommissioned General," who gave his life for the service of his country, and died in far-away Africa, has caught the spirit of homage and gratitude in the heart of colored America to an amazing degree. The memorial services of Col. Young on his birthday, March 12, 1922, have gone down in history as the greatest spontaneous tributes of respect ever paid to one of the race. This was followed by military tributes last year in New York and Philadelphia, the great military funeral in Washington, D. C., and the burial in Arlington Cemetery, unequaled in magnificence and solemn honor. The president of the United States, the late Warren G. Harding; the secretary of war, the secretary of the navy, the general of the armies, soldiers of all ranks and civilians in every walk of life, joined in honoring the "Uncommissioned General."

By common consent it has been nationally decreed that March 12, each year, or the Sunday nearest the date, shall be celebrated as the birthday of Charles Young. It has been proposed that each city throughout the country shall have a patriotic service to make an appeal for all the rights of humanity, which was a religion with Col. Young. It is being suggested that besides the exercises in the various centers of the country, there shall be a pilgrimage to Arlington Cemetery, the appropriate flowers placed on the grave of the dead hero. Col. Young's home is being maintained as a shrine by his wife and mother at Wilberforce, O. Every visitor to Wilberforce stops by the estate to pay tribute.

These developments of respect and tribute mark a new day for the present and future of colored America.

* * *

Interracial Conference.

An interracial conference was held in the Chamber of Commerce Tuesday, Jan. 22. The meeting opened at 2 p. m. with an address by Dr. J. M. Broady, chairman of the Birmingham committee. It was well attended and about equally divided between white and negro people. Several states were represented, including Tennessee, Georgia, Mississippi and Virginia. The opening address disclosed the fact that sentiment for race cooperation was never stronger and the results of the cooperative movement altogether successful. Addresses were delivered and discussions followed on the following subjects: "Southwide Interracial Activities," by W. W. Alexander, of Atlanta, Ga., who made a most complete and convincing survey of the work of the interracial committee and laid bare to the audience the conditions as they are, and pointed out some practical remedies; "Health and Housing Conditions," by Dr. J. Ross Snyder, of Birmingham, who was followed by W. B. Driver, also of this city. In his remarks Dr. Snyder exposed the shanty and unsanitary buildings being erected in Birmingham for colored people. He told his hearers that these are incubators for disease and crime and called attention to certain conditions in Northern states and the possiblities of a greater death rate here if the housing of the colored people was not guarded more carefully. W. B. Driver discussed the subject from the points of some improvements being made and deplored the fact that many shantles are being built by white people in neighborhoods where the colored people are trying to establish respectable homes and helpful communities. "Educational Facilities" were discussed by Dr. W. B. Glenn, superintendent of education, and Oscar W. Adams. Dr. Glenn explained the many improvements being made and emphasized the desire of the board to do all possible for the education of the Birmingham children. He told of the building program now in process and how the colored children are responding to their opportunities. Oscar W. Adams expressed himself along the lines of these improvements and the struggles the negroes are having in obtaining the proper kind of education. He emphasized the fact that many of the colored population of Birmingham have been seriously embarrassed, but they are hopeful of greater improvements in buildings, recreation centers, school equipment and all the things that will fit one for citizenship. "The Respon-

Birmingham Ala
1-27-24

sibility of the Church to Interracial Goodwill," was the subject spoken on by Dr H. M. Edmonds, of the Independent Presbyterian Church, and Dr. John W. Goodgame, of the Sixth Avenue Baptist Church. It was pointed out by the speakers that the church is the main motor-power and guide for such a movement and the most substantial agency to create proper race relations. Both addresses were very interesting

Meeting Helpful.

It was a helpful meeting. Dr. Jones, of Talladega, told the discussion of how things are being done in Talladega by the cooperation of the two races. The conference elected for the white section of the movement the following officers: C. D. Barr, president; H. L. Badham, secretary and advisory board; Judge W. E. Fort, Dr. J. E. Dillard, Dr. W. H. Hendrix, Dr. J. M. Broady and Sidney J. Bowie. The negro section elected Dr. F. G. Ragland, president; Dr. B. F. Mallard, vice president; Oscar W. Adams, secretary; W. M. Goodson, treasurer, and tne advisory board is composed of the following: Drs. J. W. Goodgame, J. A. Bray, J. R. Burghes, C. L. Fisher, and W. B. Driver.

The committee on Findings made the following report, which was unanimously adopted by the conference:

1. "That the race problem is not one of social equality, but a human problem which can best be solved by thoughtful consideration of definite needs for the advantages of both races, and since neither race, the black any more than the white, wishes racial amalgamation, the misleading phrase 'social equality' should no longer be permitted to hold back the cooperation of the white people from giving fair life opportunity to the negro.

2. "Race relations in Alabama are improving, respect for law and order is growing and no lynchings are charged to this state during the past year.

3. "Since the South will perhaps always remain the residence of the majority of the negro race the mutual interdependence of the two races must be continually kept in mind.

"4. We recommend that new school buildings for colored people be located with a view to healthy, sanitary surroundings, that school funds be equitably divided ,and that opportunity be given for the adequate training of teachers for colored schools.

"5. That in every community effort be made to apportion to each race a just share of the comforts and benefits derived from facilities for recreation, good housing, sanitation, sewerage and street lighting and other necessities which contribute to better living conditions.

"6. We affirm our belief that a righteous settlement of race relations everywhere may be found through the application of the principle of Christianity and we therefore recommend that church groups make careful and sympathetic study of conditions surrounding the negro home, church and school, using the knowledge thus gained to quicken the public conscience concerning responsibility for the conditions.

"7. Realizing the large part played by racial suspicion and hatred in multiplying stubborn world problems this inter-racial conference desires to make every possible contribution to the right adjustment of our own racial difficulties in order that our Christian civilization may not be discredited throughout the world.

MAR 9 1924

SAMSON CLUB TALKS OF RACIAL PROBLEM

Special To The Register

SAMSON, Ala., March 8—Discussions of inter-racial problems featured the week of prayer meeting held by the Baptist Missionary Society this week. Mrs Davie led the discussion. Other papers were delivered by Mrs. J. B. Pinckard and Rev. Roy Niager. Delegates who attended the recent convention at Geneva reported.

The Girl's Auxiliary rendered a program at a later meeting. A teachers' training class is being held at the church with Mr. Lamdbin, of Montgomery, in charge.

The Samson Study Club meeting at the home of Mrs. R. E. Parker planned to contribute to the illiteracy fund. It was also decided to stage a clean-up day in Samson. Mesdames J. J. Morris, Sr., E. Cooper, Asa Holloway, were on the program. Later Mrs. Parker, assisted [illegible]

INTER-RACIAL BODY TO MEET TUESDAY

Commission Will Hold Session at Y. M. C. A.; Judge Rather is Chairman

A conference of the commission of Inter-Racial Cooperation in Alabama will be held at the Y. M. C. A. Tuesday afternoon at 2 o'clock, according to an announcement Monday. At this meeting a program for the activities of the commission during 1925 will be planned.

Reports of work along the lines of economic improvement, health, church cooperation, educational facilities and general community betterment, will be rendered at this meeting. The object of the commission, is to promote mutual understanding and good will between the races.

Judge John D. Rather, of Tuscumbia, is state chairman for Alabama. Other members of the executive commission are, Judge J. J. Mitchell of Florence, L. D. Dix of Mobile, Dr. [illegible] W. Phillips or Mobile, C. W. Sar[illegible] of Athens and Dr. J. W. Abercrombie of Montgomery.

Race Relations—1924.
Meetings, Conferences, etc.,

Alabama.

INTER-RACIAL CO-OPERATION

Nothing is better for the safe guidance of a family than a satisfactory understanding and a workable program. Disruptions and disappointments in family circles are caused by the lack of co-operation and fair play. This is true within races. Communities, states and nations are governed on these principles, otherwise wars and sundry troubles crop out continuously.

Inter-racial co-operation is absolutely necessary for peace, prosperity, good will and fortification of government. We need to know each other better. Those in authority to be just, must know the feeling and desire of their humble constituency. No individual can have genuine and continuous loyalty to a community, state or country where civil privileges and human comforts are denied him. He may sing his troubles away today and forget them for the moment, but deep in his heart and soul the same feeling of disappointment rests and he cannot have the disposition and helpful relation with a neighbor who withholds from him that which he is justly entitled to. This feeling is not confined to race, nor is it born out of sectional habits; it is a human feeling and may exist anywhere when the practice of denial of rights and protection is permitted.

The inter-racial conferneces as fostered by Southern white leaders are rapidly educating the people to a fairer and more considerate manner of dealing with the humbler folk of all groups and races. It is the best organization and forum for the handling of human questions that has come to the American people since the days of slavery. The white people are making confessions and the black people are expressing their feelings, disappointments, and as of always, declaring their allegiance to any advanced program for the happiness and protection of all mankind. And in all of these matters, where races are mutually concerned, they must be cared for by the affected parties, those close to the scene whose sympathies and interest must be somewhat alike and whose thought and purpose have some chance of blending.

In the Chamber of Commerce Auditorium Tuesday afternoon an Inter-Racial Conference was held. It was important from many viewpoints. Dr. W. W. Alexander, of Atlanta, Georgia, was present and spoke from the subject: "The Southwide Inter-Racial Activities." This address was full of information and exposed many fanatic and suspicious notions of white and black that resulted into race antagonism, race prejudice and a general upheaval of human affairs. Mr. Alexander argued the point that the necessary agency for a good and helpful program, is to encourage sensible contact. He made it plain that the wrong groups were meeting and their complaints were similar and resulted into a rival interest, speaking particularly of the laboring interest and the contest being made for places and positions between whites and blacks. It was his notion that a higher strata of both races must agree upon a program and stick fast and continuously for happy results. His address touched many phases of racial activities throughout the country and decried so much discussion of a race problem.

We believe that the meeting at the Chamber of Commerce will lead on for better things in Birmingham. Dr. C. B. Glenn discussed the Educational Facilities of Birmingham and emphasized the present building program being carried on by the Board of Education. It was Dr. J. M. Broady, chairman of the Birmingham Committee working in conjunction with Mr. James D. Burton, of Tennessee, who was responsible for this very helpful conference, and he is to be congratulated for his opening address which set the conferees on the right line and avoided any erratic utterances as may be styled as race grievances and race antipathy.

Birmingham Reporter 1-26-24

INTER-RACIAL CONFERENCE BRILLIANT BETTER EDUCATION STRESSED; WANT FAIRER CONSIDERATION OF THE NEGRO

PROMINENT MEN OF BOTH RACES MAKE THEIR POSITION PLAIN AND ASK FOR A WORKABLE PROGRAMME — SOUTH MUST HANDLE ITS AFFAIRS.

Birmingham Reporter 1-26-24

An inter-racial conference was held in the Chamber of Commerce Tuesday, January, 22nd. The meeting opened at 2 p. m. with an address by Dr. J. M. Broady, Chairman of the Birmingham Committee. It was well attended and about equally divided with whites and Negro people. Several states were represented including Tennessee, Georgia, Mississippi and Virginia. The opening address disclosed the fact that sentiment for race co-operation was never stronger and the results of the co-operative movement altogether successful. Addresses were delivered and discussion followed on the following subjects: "Southwide Inter-Racial Activities," by W. W. Alexander, of Atlanta, Ga., who made a most complete and convincing survey of the work of the Inter-Racial Committee and laid bare to the audience the conditions as they are and pointed out some practical remedies; "Health and Housing Conditions," by Dr. J. Ross Snyder, of Birmingham, who was followed by Mr. W. B. Driver, also of this city. In his remarks Dr. Snyder exposed the shanty and unsanitary buildings being erected in Birmingham for colored people. He told his hearers that they were incubators for disease and crime and called attention to certain conditions in Northern States and the possibilities of a greater death rate here if the housing of the colored people was not guarded more carefully. Mr. Driver discussed the subject from the point of some improvements being made and deplored the fact that many shanties were being built by white people in neighborhoods where the colored people are trying to establish respectable homes and helpful communities. "Educational Facilities," were discussed by Dr. C. B. Glenn, Superintendent of Education, and Oscar W. Adams. Dr. Glenn explained the many improvements being made and emphasized the desire of the board to do all possible for the education of the Birmingham children. He told of the building program now in process and how the colored children were responding to their opportunities. Oscar W. Adams expressed himself along the lines of these improvements and the struggles the Negroes were having in obtaining the proper kind of education. He emphasized the fact that many of the colored population of Birmingham has been seriously embarrassed, but they were hopeful of greater improvements in buildings, recreation centers, school equipment and all the things that would fit one for citizenship. "The Responsibility of the Church to Inter-Racial Goodwill," was the subject spoken on by Dr. H. M. Edmonds, of the Independent Presbyterian Church and Dr. John W. Goodgame, of the Sixth Avenue Baptist Church. It was pointed out by the speakers that the church is the main motor-power and guide for such a movement and the most substantial agency to create proper race relations. Both addresses were very interesting.

It was a helpful meeting. Dr. Jones, of Talladega, led the discussion of how things were being done in Talladega by the co-operation of the two races. His message was very plain, forceful and disclosed fine points of consideration. The conference elected for the white section of the movement the following officers: Mr. C. D. Barr, president; Mr. H. L. Badham, Secretary and Advisory Board; Judge W. E. Fort, Dr. J. E. Dillard, Dr. W. H. Hendrix, Dr. J. M. Broady and Attorney Sidney J. Bowie. The Negro section elected Dr. F. G. Ragland, President; Dr. B. F. Mallard, Vice-President; Oscar W. Adams, Secretary; M. W. Goodson, Treasurer and the Advisory Board is composed of the following: Drs. J. W. Goodgame, J. A. Bray, J. R. Burghes C. L. Fisher and Mr. W. B. Driver. The committee on Findings made the following report which was unanimously adopted by the conference:

I.

That the race problem is not one of social equality, but a human problem which can best be solved by thoughtful consideration of definite needs for the advantages of both races, and since neither race, the black any more than the white, wishes racial amalgamation, the misleading phrase "social equality" should no longer be permitted to hold back the co-operation of the white people from giving fair life opportunity to the Negro.

II

Race relations in Alabama are improving, respect for law and order is growing and no lynchings are charged to this State during the past year.

III

Since the South wil perhaps always remain the residence of the majority of the Negro race the mutual inter-dependence of the two races must be continually kept in mind.

IV

We recommend that new school buildings for colored people be located with a view to healthy, sanitary surroundings, that school funds be equitably divided, and that opportunity be given for the adequate training of teachers for colored schools.

V

That in every community effort be made to apportion to each race a just share of the comforts and benefits derived from facilities for recreation, good housing, sanitation, sewerage and street lighting and other necessities which contribute to better living conditions.

VI

We affirm our belief that a righteous settlement of race relations everywhere may be found through the application of the principle of Christianity and we therefore recommend that church groups make careful and sympathetic study of conditions surrounding the Negro home, church and school, using the knowledge thus gained to quicken the public conscience concerning responsibility for the conditions.

VII

Realizing the large part played by racial suspicion and hatred in multiplying stubborn world problems this Inter-Racial Conference desires to make every possible contribution to the right adjustment of our own ra-

cial difficulties in order that our Christian civilization may not be discredited throughout the world.

BIRMINGHAM, ALA. NEWS

JAN 20 1924

INTER-RACIAL BODY TO ASSEMBLE HERE

Prominent Leaders Of Both Races Will Discuss Present Problems.

With every indication pointing to a very successful meeting, the first Alabama Inter-Racial Conference will be held at the Chamber of Commerce auditorium Tuesday afternoon at 2 o'clock, Dr. J. M. Broady, chairman of the Birmingham committee, presiding. The chief purpose of the meeting will be to complete the organization of the commission on the inter-racial cooperation in Alabama and in Birmingham.

Prominent members of both races will be invited to become members of the organization and it is thought that many of Birmingham's best known citizens will attend the first meeting with the intention of becoming charter members. Similar organizations are functioning in other southern cities at the present time, Atlanta having one of the most successful commissions in the entire section.

The purpose of the new organization will be to promote better feeling between the negroes and whites and to aid the negro population in every way possible, to better its living conditions and its chances for advancement. It is thought that a committee on race relations will be appointed and much of the work will be done through this committee. Investigations will be made of all cases where it seems possible that a negro has been done an injustice by people of his own or any other race.

It is planned for the new organization to have meetings every month, or oftener if deemed necessary, to discuss means of bettering the condition existing in Birmingham and in Alabama as to educational facilities, sanitary conditions and standard of living. Dr. Broady and H. L. Badham will make the reports for Birmingham at the coming meeting as a part of the regular program.

The convention will open with devotional exercises by Dr. W. R. Dobyns, followed by introductions of all the men present. This will be followed by appointment of the findings committee, the report of the Birmingham committee by Dr. Broady and Mr. Badham coming next. Three minute reports will be heard from the various towns and counties represented and a general discussion held.

Dr. W. W. Alexander, who has been prominently connected with the work of a similar organization in Atlanta, will deliver a lecture on "South-Wide Inter-Racial Activities," to be followed by a report on the health and housing conditions in Birmingham by Dr. J. Ross Snyder and W. B. Driver, Dr. C. B. Glenn, superintendent of the city schools, will lecture on the educationa facilities of the state and city and O ca Adams will touch on the negro s problems in an educational way.

An address on the responsibility of the church, in regard to inter-racial relations, will be delivered by Dr. H. M. Edmonds, of the Independent Presbyterian Church, followed by a talk on the same subject by Rev. J. W. Goodgame.

While the convention is to last only one day, it is hoped that much may be accomplished in that time, as Birmingham's need for such an organization may be readily seen, according to Mr. Badham. Members of the Atlanta committee have offered to help the Birmingham organization in every possible way and it is thought that the committees in the two cities will cooperate in many ways.

In a letter to Mr. Badham, Dr. W. W. Alexander stated that Atlanta is getting the kind and number of negroes that every southern city would like to have and that the success of the work done by the inter-racial commission has been phenomenal.

Dr. Alexander said further that the meetings of the more influential citizens of both races have done more than anything else toward halting the exodus of negroes from Georgia to the northern states. The negroes are being helped to help themselves, he stated further, and the feeling toward whites is far better than it was five years ago.

Every citizen of Birmingham, Ala., or the South, who is interested in the convention is invited to be present and make known his or her ideas as to the work that may be done by the organization. Visitors will be under no obligation and all interested persons are expected to attend.

Herald JAN 20 1924

NEGROES ORGANIZE

Inter-Racial Association Planned for Creation of Better Relations

A number of Birmingham's well-known negroes Thursday night organized what will be known as the Inter-Racial Association of Alabama for the purpose of creating a better feeling between the two races of the south that they may work together with a better understanding in peace and happiness.

Among those who were present, the following officers were elected: Rev. W. H. Hunt, president; J. Thomas, first vice president; Prof. E. J. Odom, secretary; S. Hollins, treasurer; A. H. Thompson, second vice president; M. C. Howard, third vice president.

The following are the charter members: W. H. Hunt, E. J. Odom. J. Thomas, A. H. Thompson, M. C. Howard, Rev. J. L. Dillard, R. L. Mabry, J. W. Ogletree and S. Hollins.

MONTGOMERY, ALA. Journal

JAN 23 1924

Inter-Racial Meeting Montgomery Y. M. C. A.

An inter-racial conference will be in session in the Y. M. C. A. Thursday, January 24, at 2 p. m. Dr. Charles H. Pratt, member of the Executive Committee of the Federal Council of the Churches of Christ of America and chairman of the Inter-Racial Committee, will preside and has been chosen as one of the principal speakers. Delegates will be in attendance from Selma, Marion, Camden, Troy and the surrounding country.

The conference will take into consideration the utterances on this problem by leading southern men and definite achievements of southern communities and Commonwealths.

The participation of the negro in the World War, the migration of many thousands to the north and a state of general restlessness have tended to make these conferences necessary and that they be handled by calm, considerate, and statesmanlike southern white men in conference with leaders of the negro race.

Similar conferences will be held in Mobile and Birmingham.

RACIAL CONDITIONS IMPROVED, FINDING

Alabama Conference Says Problem Not Social, But Human One.

Birmingham News

"The race problem is not one of social equality, but a human problem, which can best be solved by thoughtful consideration of definite needs for the mutual advantage of the races." This was the gist of the report of the finding committee at the first Alabama Inter-Racial Conference, held at the Chamber of Commerce Auditorium Tuesday afternoon.

While conditions existing in Alabama at present are far better than at any other time in the history of the state, room for improvement can still be found easily, the report went on to say. It recommended better schools and a better school system for the negroes and stated that, according to the belief of the committee, better schools should be provided for the education of negro teachers.

The organization of the Alabama Inter-Racial Commission was perfected and made permanent. The advisory board of the two races will meet every month, or oftener, to decide questions coming up before the next meeting of the commission. The date of the next general meeting will be announced within the next few days.

Dr. W. D. Alexander, of Atlanta, where a similar organization has been very successful, delivered the principal address of the afternoon, telling of the work done in Atlanta and other Southern cities and explaining the methods resorted to by the inter-racial committee in Georgia. He pointed out that the chief reason for the bad feeling existing in limited areas between the races is that the higher classes of the two races never came in contact with each other, while the more ignorant classes in each instance are constantly intermingling with little thought other than their own selfishness.

One of the geatest problems facing the two races is that of ignorance, Dr. Alexander went on to say. He pointed out that this ignorance was not one of lack of general knowledge, but of knowledge of each other. The whites are even more ignorant than the negroes in this respect, he continued. A better understanding will result from a little study of conditions existing within each race, he stated further.

In Atlanta, more than $1,500,000 is being spent on negro schools at the present time, Dr. Alexander continued, and the colored race has become better satisfied than at any other time in the history of the city. Several new grammar schools and high schools will be built for the negro school children of Atlanta within the next few months, he stated.

Dr. C. B. Glenn spoke on the educational facilities in Birmingham for the negroes, and told of the work now being done on the new high school. It was designed by a negro architect and is being constructed in the best possible manner for the money available. It will be the best equipped negro high school in the South, at the time of its completion, he said further. While many negro schools are not fitted for the purpose for which they are being used, he continued, better school buildings are rapidly being erected, and in a short time the situation will be relieved, he stated.

Other speakers on the program included Dr. H. M. Edmonds, Rev. J. W. Goodgame, Oscar Adams, W. B. Driver, Dr. J. M. Broady and H. L. Badham.

Dr. J. M. Broady presided over the meeting as chairman of the temporary organization that called the conference.

Officers elected for the coming year are: C. D. Barr, president; H. L. Badham, secretary, and an advisory board composed of W. E. Fort, Dr. J. E. Dillard, Dr. W. R. Hendrix, J. M. Broady and S. J. Bowie.

The negroes elected for their section: Dr. T. G. Ragland, president; Dr. D. T. Mallard, vice president; Oscar Adams, secretary; M. W. Goodsome, treasurer, and to the board Dr. J. W. Goodgame, Dr. J. A. Brany, Dr. J. R. Burghes, Dr. C. L. Fisher and W. B. Driver.

Race Relations—1924
Examples of Co-operation.

[illegible] MONITOR
MARCH 17, 1924

Racial Co-operation

THERE are many indications, these days, that the people of the United States are setting about it, with new earnestness, to solve their problems of race relationship. One of these indications is mentioned in the World Tomorrow, which declares: "Editors of daily papers in Virginia and six other southern states have issued statements favoring mutual helpfulness and co-operation between white and colored people, adequate educational advantages for Negroes, equality before the law, and the abolition of mob violence. They stress particularly the influence of published news."

SOUTHERN METHODISTS AVER RACIAL AMITY

That the normal attitude of the Southern Methodist Church "is not properly to be judged by the utterances of a relatively small group but rather by the statements and policies of the supreme bodies representing the whole denomination", is a just contention and one that must be given due and judicial consideration by those who seek a fair appraisal of the ideals, sentiments, and attitudes of the Southern Church.

Asserting that their church has been uniformly fair, earnest and brotherly in the matter of race relations, leaders of that church, who are also foremost in the work of the Commission on Inter-racial Relations, reaffirm their faith by a recital of their works. They are calling on the whole church to study and discharge its duty in this matter in the light of Christian principles.

They point out that in 1918, their General Conference, whose voice should be recognized as authoritative above the disconcerting disharmonies of reactionary minorities, adopted the following expression of opinion and attitude on race-relations:

"There must be real, sympathetic co-operation between the leaders of the two races. National, State, and neighborhood conferences should be held, at which there should be frank interchange of opinions concerning traveling, housing, educational, moral, and religious conditions; followed by an earnest effort to understand the cause of bad feeling and open friction, and the prompt and positive condemnation of all acts of injustice by whomsoever committed, whether white or black. The thoughtful Christian leaders of the two races must not permit the excesses of radicals and extremists to prevent the development of plans for larger sympathy and closer co-operation between the white people and the Negroes."

New Orleans, La.

In 1922, the same body took the following action by unanimous vote:

"We recognize the seriousness of the question of the relations between the white and colored races, especially in our land. *It is our conviction that the Church should openly declare its responsibility and its duty seriously to set itself to the task of aiding in the solution of these perplexing problems by the application of Christian principles.*

"We believe it to be exceedingly important that our pastors lay this matter upon the consciences of our people in order that our relations with the colored people may be characterized by patience, justice, and Christian love.

"We think that our Social Service Commission should be authorized—indeed, perhaps instructed to co-operate with the Commission on Inter-racial Co-operation in the South, and we ask all Methodist people to assist as they have the opportunity, in the formation of local groups which shall endeavor to establish better relations between the races." The Conference further advised the various Boards of the Church to incorporate the study of race relations in their general and local programs.

Quite in keeping with this line of argument, the leaders cite that their church uniformly has been contributing to Negro education giving through their Centenary alone $750,000 for this purpose; while thousands of dollars are being appropriated annually to supplement the insufficient salaries of underpaid preachers in the ministry of the Colored Methodist Church.

Such a record of high sentiment expressed and Christian service performed by this church in the interest of our group, elicits the highest commendation and creates sentiments of profound gratitude in the breast of every Negro throughout the country. We are of the opinion that it is on the basis of such a noble sense of Christian obligation and opportunity that the leaders of this church are making their approaches on the matter of Methodist Unification. No unholy ambitions, no chronic prejudices of any race group or suspicion-breeding propaganda should for one moment mar the harmonious, progressive procedure toward this desired goal.

In every field of endeavor, the basis of progress is confidence. Panoplied with Christian confidence, reinforced by this ringing record of sympathetic interest and helpful co-operation, looking toward a brighter, better day, Christian Negroes accept the representations of the Southern Church as to racial amity and give them every assurance that they can never succeed in excelling us in the practice of the Golden Rule of Christian comity and amity.